THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Mr. Editor,—If you should think fit to give a place in your paper to the *entire* copy of verses quoted in the notice of the late Bishop Jebb, which appeared in your last number, you will oblige your friend and gratified reader,
Indagator.

P. S. Please to take notice that *I* am *the real* "Indagator," and have no knowledge of the gentleman, geologically inclined, who has chosen to wear my helmet.
Indagator.

Bishop Ravenscroft.

[Originally published in the New-York American.]

"——For he was a good man."

The good old man is gone!—
He lies in his saintly rest,
And his labors all are done,
And the work that he loved the best.
The good old man is gone—
But the dead in the Lord are blest!

I stood in the holy aisle,*
When he spake the solemn word,
That bound him, through care and toil,
The servant of the Lord:
And I saw how the depths of his manly soul
By that sacred word were stirr'd.

And nobly his pledge he kept—
For the truth he stood up alone,
And his spirit never slept,
And his march was ever, *on!*
O! deeply and long shall his loss be wept,
The brave old man that 's gone.

There were heralds of the cross,†
By his bed of death that stood,
And heard, how he counted all but loss,
For the gain of his Saviour's blood;
And patiently waited his Master's voice,
Let it call him when it would.

The good old man is gone!
An apostle's chain is void;
There is dust on his mitre thrown,
And they 've broken his pastoral rod;
And the folds of his love he has left alone
To account for its care to God.

The wise old man is gone!—
His honor'd head lies low,
And his thoughts of power are done,
And his voice's manly flow,
And the pen that for truth like a sword was drawn,
Is still and soulless now.

The brave old man is gone!
With his armor on he fell;‡
Nor a groan, nor a sigh was drawn,
When his spirit fled to tell:
For mortal sufferings, keen and long,
Had no power his heart to quell.

The good old man is gone!
He is gone to his saintly rest,
Where no sorrow can be known,
And no trouble can molest:
For his crown of life is won,
And the dead in Christ are blest.
G. W. D.

Boston, March 15, 1830.

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* The Right Rev. John Stark Ravenscroft, D. D., of North Carolina, was consecrated in St. Paul's Church, in the city of Philadelphia, on the 22d of May, 1823. He died in Raleigh, North-Carolina, on the 5th of March, 1830, "without a struggle or distorted feature."

† The Right Rev. Thomas Church Brownell, D. D., Bishop of Connecticut, and the Rev. William Richmond, Rector of St. Michael's, St. James' and St. Mary's Churches, New-York, on their return from a missionary tour through the Valley of the Mississippi, were in Raleigh on the 25th of February, and found the dying Bishop "humbly waiting for deliverance from pain and sin, through the merits of an all-sufficient Saviour."

‡ The Bishop was at that time (ten days before his death) employing the little strength he had in revising his MSS. for publication. By them, though dead, he will yet speak!

DOCTRINAL.

From the Protestant Episcopalian for May and June, 1832.

REGENERATION:

BY H. U. O.

(Continued from p. 625.)

We now proceed to the scriptural proofs of the several propositions included in our introductory statement.

I. We have asserted that in both the change of *state* and the change of *character*, the person who is the subject is said to be born again or regenerated. Let us examine the revealed evidence pertaining to each of these heads.

1. By the change of *state*, or the transition from being out of the visible Church to being within that body, we acquire the title born again, born of God, children of God, sons of God, adopted; all which expressions are equivalent to regenerated.

Our first text shall be—'And thou shalt say unto Pharaoh, thus saith the Lord, Israel is my *son*, even my first-born: and I say unto thee, let my *son* go, that he may serve me.' All Israel were to go, 'young and old, sons and daughters.' (Ex. iv. 22, 23; x. 9.) It is of course implied, that all Israel, the whole visible Israelitish Church, were 'sons' of God, that is, born of God, or regenerate. It is also implied that Pharaoh and his people were *not* sons of God in this sense.

In agreement with this language, the Deity declares, 'When Israel was a child, then I loved him, and called my *son* out of Egypt:' the primary application of the words is to the Israelitish Church, they have also a secondary application to our Saviour. (Hos. xi. 1. Matt. ii. 15.) Moses declares to that Church, 'Ye are the *children* of the Lord your God.' (Deut. xiv. 1.) The same language is applied to that Church in the age of the prophets, 'I am a *father* to Israel, and Ephraim is my first-born'—'is Ephraim my dear *son*, is he a pleasant *child*'—the sword 'contemneth the rod of my *son*.' (Jer. xxxi. 9, 20. Ezek. xxi. 10.) It is also thus applied in the New Testament; 'The *children* of the kingdom shall be cast out'—'Israelites, to whom pertaineth the *adoption*'—'neither because they are the seed of Abraham are they all *children* [of God], but in Isaac shall thy seed be called.' (Matt. viii. 12. Rom. ix. 4, 7, comp. 8.) These passages show that a common appellation of the visible Church is, sons or children of God, in other words, born (again) of God, or regenerate, or more literally, adopted.

Such appellations are equally given to the Christian Church visible. St. Paul, speaking of the calling of the Gentiles, quotes the prophecy, 'It shall come to pass, that in the place where it was said unto them, ye are not my people, there shall they be called the *children* of the living God:' (Rom. ix. 26:) that is, Gentiles, superseding the Jews in the visible Church, become, what they were not before, children of God, born of God, or regenerate. That Apostle applies such language to the Galatians, as of the visible Church, not as renewed Christians; for in this latter respect they were so deficient, that he 'travailed in birth of them again until Christ should be formed in them,' he 'stood in doubt of them,' and even intimated that they might be 'fallen from grace.' To such Christians as these he writes, 'Ye are all the *children* of God by faith in Christ Jesus,' that is, by the faith of a profession made in baptism, which is alluded to in the next verse—again, 'that we might receive the *adoption* of *sons*,' 'because ye are *sons*,' 'thou art no more a servant, but a *son*'—and again, 'we, brethren, as Isaac was, are the *children* of promise,' the children of the promise being elsewhere said to be 'the children of God.' (Gal. iv. 19, 20; v. 4; iii. 26; iv. 5–7, 28, comp. Rom. ix. 8.) All these expressions apply to the regeneration of the Galatian converts merely as belonging to the visible Church; for, beside the rebukes mentioned, of no congregations, and there were several of them in Galatia, (Gal. i. 2,) could or can it be said, that their members are '*all* the children of God' in the higher sense. Hence, the Apostle further declares to them, 'As many of you as have been *baptized* into Christ have put on Christ,' 'ye are *all* one in Christ Jesus,' 'and if ye be Christ's then are ye Abraham's *seed*;' and we have seen that Abraham's seed of the promise were 'children of God.' (Gal. iii. 27–29. Rom. ix. 7, 8.) Thus are we assured, by the ecclesiastical language of the old Church applied to the new, as well as in more direct terms, that 'all' who are baptized are children of God, adopted, regenerate.

Similar phraseology is applied to even the embracing of false religion, idolatry—'saying to a stock, thou art my *father*, and to a stone, thou hast *brought me forth*,' or, as in the margin, 'thou hast *begotten* me,' (Jer. ii. 27,) that is, 'hast begotten me *again*.' It would seem, from this passage, that the profession of any religion may be called a regeneration into that religion; and baptism is the profession of Christianity.

Further illustration and proof of our position, that the members of the visible Church, are, as such, born again, will be found in those texts which speak of the Church as the spouse of heaven. Let us examine some of them. The Church regards her members as her children—'my *children* are gone forth of me, and they are not,' they are dead; 'my *children* are desolate, because the enemy prevailed'—yet these are claimed by the Deity as *his* children, 'Thou hast taken thy sons and thy daughters whom thou hast *borne unto me*, and these hast thou sacrificed . . . . . thou hast slain *my children*:' (Jer. x. 20. Lam. i. 16. Ezek. xvi. 20, 21:) though the Church be corrupt, the title 'children of God' still belongs to her members. David both pleads and praises in his devotions, this covenant filial relation; 'Give strength unto thy servant, and save the *son* of thine *handmaid*:' 'O Lord, truly I am thy servant, and the *son* of thine *handmaid*: thou hast loosed my bonds:' (Ps. lxxxvi. 16; cxvi. 16:) the 'handmaid' of Jehovah is his spouse, the Church. The same allusion occurs in Isaiah, 'There is none to guide her among all the *sons* whom she hath brought forth, neither is there any that taketh her by the hand among all the *sons* that she hath brought up;' 'thy *sons* have fainted;' 'the *children* which thou shalt have after thou hast lost the *other*;' 'who hath *begotten* me these, seeing I have lost my *children*'—and it is beautifully displayed in the passage which represents the 'married' or Jewish Church as giving place to the once 'desolate' or Gentile Church; 'sing, O barren . . . . . for more are the *children* of the desolate than the *children* of the married wife, saith the Lord; enlarge the place of thy tent [for the increasing family of God] . . . . . thy Maker is thine husband, the Lord of hosts is his name. (Isa. li. 18, 20; xlix. 20, 21; liv. 1–5, comp. Gal. iv. 27.) The phrase '*children* of Zion' (Ps. cxlix. 2; cxlvii. 13. Isa. lxvi. 8. Joel ii. 23) is equivalent. And to the same effect must be interpreted the passages—'Jerusalem which is above [that is, the Christian Church, called also "heavenly places," in which we are "made to sit" even here] is the *mother* of us all'—'so then, brethren, we are *children* of the free woman' or the Christian Church. (Gal. iv. 26, 31, comp. Eph. ii. 6.) All this language implies that the members of the visible Church are, as being her children, the children of God, or regenerate.

The two passages addressed by Paul to the Corinthians are similar to each other in meaning—'In Christ Jesus I have *begotten* you through the Gospel,' and 'I have *espoused* you to one husband,' (1 Cor. iv. 15. 2 Cor. xi. 2,)—the Church collectively he espouses to Christ, the members individually he places in the relation of sons.

Most decisive as proof that the appellation 'children of God' applied to the members of the visible Church, does not presume their personal uprightness, are those passages which denounce their sins and ungodly character, yet at the same time continue to address them by that appellation. 'I have nourished and brought up *children*, and they have rebelled against me,' 'wo to the rebellious *children*,' 'lying *children*, *children* that will not hear the law of the Lord,' 'return, [be converted,] ye backsliding *children*,' 'O foolish people and unwise, is not he thy *father* that bought thee,' 'of the Rock that *begat* thee thou art unmindful,' 'if then I be a *father*, where is mine honor,' 'cursed *children*.' (Isa. i. 2; xxx. 1, 9. Jer. iii. 22. Deut. xxxii. 6, 18. Mal. i. 6. 2 Pet. ii. 14.) We more particularly appeal to the passage, 'turn, [be converted,] O backsliding *children*, for I am married to you,' (Jer. iii. 14,) to your Church: their sins, though of so great an amount as to require their 'conversion,' did not destroy their title to be called children of God, or regenerate, as long as they remained in the Church. To the same effect is the exclamation of our Saviour, 'O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy *children* together, as a hen doth gather her brood under her wings, and ye would not:' (Luke xiii. 34:) the Jews, though killing prophets, stoning God's messengers, and obstinately rejecting the *parental* solicitude of Messiah, are yet recognised as 'children' of Jerusalem, the Church, and of course children of God or regenerate. Surely the appellation, in its lower sense, was totally irrespective of personal character.

More proofs, we suppose, could be found by a more diligent search. Enough, however, have been adduced to make as clear as any proposition drawn from Scripture, the assertion, that by the change of *state* which is the transition from being out of the visible Church to being within that body, we acquire the appellation born again—born of God, sons or children of God or of the Church, adopted, *regenerate*, being equivalent expressions. We presume also, that if our application of some of the above texts be questioned, enough will yet remain to prove amply our proposition.

We shall now add, not as included among these proofs, but merely as appended to them, a few passages from the Apocrypha. Judith prays for the temple, as 'the house of the possession of thy *children*.' The book of Wisdom, speaking of God's mercies to Israel, says, 'Thou hast made thy *children* to be of a good hope that thou givest repentance for sins; for if thou didst punish the enemies of thy *children* with such deliberation . . . . with how great circumspection didst thou judge thine own *sons*,' &c.: speaking of the manna—'Thy sustenance declared thy sweetness to thy *children* . . . . that thy *children*, O Lord, whom thou lovest, might know,' &c.: speaking of the tyranny of the Egyptians—'Who had kept thy *sons* shut up . . . . upon the destruction of the first-born, they acknowledged this people to be the *sons* of God:' speaking of their protection when passing the Red Sea—'That thy *children* might be kept without hurt.' In other places we read, 'Sion our *mother* is full of all heaviness'—'O Jerusalem, the holy city, he will scourge thee for thy *children's* works.' (Judith ix. 13. Wisd. xii. 19–21; xvi. 21, 26; xviii. 4, 13; xix. 6. 2 Esd. x. 7. Tob. xiii. 9. See also 2d Esd. ii. in many places.) We build nothing on these apocryphal extracts, but they certainly are worthy of notice.

2. The appellations enumerated above belong in a higher sense to those who have the sanctifying change of *character*, to those persons who, from the dominion and curse of sin, under which all men are by nature, are recovered to victory over sin, and, if in the Church, to pardon. All passages which apply the expressions born of God, children of God, &c., to an improved moral and pious standing, belong to the present head, and are to be interpreted of *moral* regeneration. The passages also which give those appellations to the saints in the resurrection might probably be added, as in part of a kindred signification; but, to save discussion, we omit them.

That moral regeneration is distinct from the regeneration of mere church membership, is evident from the passage in which the Jews allege, 'We have one *Father*, even God,' and our Saviour replies, 'If God were your *Father*, ye would love me.' (John viii. 41, 42.) The Jews were right in one sense; they were 'children of God,' being Abraham's 'seed of the promise,' to whom 'pertained the adoption.' (Rom. ix. 7, 8, 4.) But our Saviour directs them to a higher sense, in which they were *not* children of God; such they could not be without 'loving' Christ, an expression which includes repentance, faith, and obedience, or the change of heart. He thus declares the necessity of moral regeneration, as distinct from the lower regeneration of a Church estate—adding the significant rebuke, 'Why do ye not understand my speech? even because ye cannot hear my word'—it required a spiritual mind to comprehend such doctrine.

To the same effect, our Saviour distinguished the 'men of his generation' Jews, who were ecclesiastically the children of God, from the 'children of wisdom!' or the sons of God in the moral sense. The reviling Jews were sacramentally regenerated; but morally so they were not.

When Zaccheus manifested his penitence and holy dispositions, our Lord declared, 'This day is salvation come to this house, forasmuch as he also is a *son* of Abraham,' (Luke xix. 9,) that is, as already explained, a son of God. It is allowed by commentators that Zaccheus was a Jew, and thus a son of Abraham or of God in the visible Church. But had this been the meaning of our Saviour, salvation should have come to his house before his conversion as much as after it, and to all the Jews as much as to him. The proper interpretation is, that this blessing was granted because he had now become the son of Abraham or of God in the higher sense, and was *morally* regenerate. Here again, therefore, we find our Lord making the regeneration to holiness of character, distinct from the regeneration of mere church membership.

In the parable concerning the wheat and the tares, our Lord distinguishes the former as 'the *children* of the kingdom' or Church; yet the latter also are said to be in that 'kingdom.' (Matt. xiii. 38, 41.) Here then is a third instance of his using the expression in a higher sense than that in which it is applied to 'all' in the kingdom of the Gospel, and of his thus making moral regeneration different from the new birth to a Church estate.

On the same principle we must interpret the language of Moses—in one verse he says of the Israelites, as forsaking God, 'Their spot is not the spot of his *children*,' or, as in the margin, 'they are *not* his children'—yet in the next verse he exclaims, 'Is not he thy *Father* that bought thee,' and soon after, 'of the Rock that *begat* thee thou art unmindful.' (Deut. xxxii. 5, 6, 18.) It is obvious that the relation of sonship to God is here made to be of two kinds, one founded on being members of the visible Church, the other on serving God faithfully. The latter is *moral* regeneration.

(To be continued.)

MISCELLANY.

From the Spirit of the Pilgrims.

PRAYER OF FAITH.

I have read many treatises upon the prayer of faith, and they have been very commonly unsatisfactory to my own religious feelings. That prayer is to be explained to be nothing more than a mode of producing a certain influence on my own mind: a preparatory process to the right use of blessings; or, to be a mere act of homage to superiority, or, a means of obtaining some indefinite good, because God had constituted a connexion between asking and receiving, my own conscience, in the closet, cannot admit. That prayer involves these, I never doubted; but that those exhausted the idea of prayer, I never heartily believed. The last thought, viz. that God has constituted a connexion between asking and receiving, has been much insisted upon, but it always appeared to me to be a very cold enunciation of a part of the truth. And when it has been urged as the constraining and powerful motive to prayer, it has seemed as though the preacher was building a splendid ice palace for my soul to dwell in. I always shrink away from its frosty severity.

Nor have I, on the other hand, been able to reconcile my feelings and experience with the thoughts advanced by the opposite class of writers and preachers on this subject. They demand, that I should believe the divine promise to be so clear, so full, and so adapted to the distinctive peculiarities of my own mind, in distinction from other minds, that whatsoever I believe, with a sufficient certainty of conviction, would be granted—that the promise of God was pledged to my faith. The two parties I have supposed were at the opposite poles of the same idea, and I have fancied the truth was to be found at the *punctum indifferenes*, the centre point between the two. In looking at the subject, for my own spiritual benefit, I have found satisfaction in contemplating two points. They may be said to involve each other, with some truth; but they are distinct in themselves, though the thoughts issuing therefrom soon form a junction, and coalesce most delightfully.

The one point is the idea of prayer as supplication, *supplicatio*, *supplico*, *sub* and *plico*. The attitude of soul and spirit is not that of demand, as conscious of power and of right, and therefore of unquestioning certainty; but of asking, entreating, earnestly beseeching. Now the idea of supplication forestalls that of demand as a matter of right, or of absolute certainty. The soul supplicates. Think of it, in the hour of the most fervent petition ever honored by a human heart in its closet. How it pours forth its deep feelings, its strong and anxious desires! What earnestness of humility, so to speak, has taken possession of it! It ought not to be satisfied, and it cannot be, until it obtains what it seeks. Therefore it lies at the fountain of blessing, resolved not to depart, until its cup runneth over with the possession or the foretaste of mercies. Through the whole of this intense feeling there is still found predominant the spirit of grace and supplication. If I obtain, the soul cries, O it *will be grace, grace;* favor to the unworthy, to the guilty; and because it is all grace, *therefore* I beg and beseech, even to loud agony.

The second point I look at is the Being of whom we supplicate. In most discussions on this subject, God is regarded as a being of power, as a sovereign dispensing favors as he may choose. And as he has constituted a connexion between asking and receiving, so we may hope for a favorable answer to our requests, with that strength of confidence, which we have in the certainty of the connexion between asking and receiving. I wish prayer to be supported in the soul by a richer and more sustaining element than such a meagre conception;—a conception, as it is usually exhibited, little else than *power forming connexion*. One thinks of power as an engine, perchance, of steam, and of connexion, as a chain of iron attached to it. Such an anatomy vanishes in one's closet, or rather becomes so clothed, that you can scarcely recognise it.

The second point I look at, as I said, is the Being whom we supplicate. And in him I find not power or sovereignty alone, but wisdom and goodness, and love and mercy, as shades, and lights, and proportions, which make the impressions upon my spirit. And what is the impression which is made? Why, all that wisdom and love and mercy wishes to be given, will be given; and all that they would withhold, it would be satanical for me to desire, and dreadful for God to bestow. By being regenerate, and thus a "partaker of the divine nature," it is supposed that my prayer is the offspring of this nature—an instructive call of the spirit of the parent, and the child, for more of the spirit of the parent, either in itself, or in others. And because my mind is weak and limited, I may not accurately judge of the law, which bounds love; of the sin and guilt that might result, if this or that should take place; and if it could be supposed that I saw the effect of the gift I sought, the very spirit that promoted the regard might cry out, "That be far from thee, O Lord; shall not the judge of all the earth do right?" Let us then suppose that prayer is not a form of words, a collection of sounds, but the utterance of the "divine nature" within us, in reference to our peculiar circumstances; and then ask, will it plead with confidence? It would deny itself if it did not!! Itself is of God; and is the bosom of everlasting love shut against its own compassions? Does God deny his own Spirit? Never; and when I thus think, I rest in confidence that prayer will be heard. God must be different from what he is, before my confidence can be shaken. Doubts, fears, difficulties, or dangers, so long as my mind rests in this covert, cannot move me. I think of Gideon, and Baruch, and Samson; I think of David, Daniel, and John, and Paul; and I feel girt about by the same strength, and standing on the same foundation—the God of Abraham, and Isaac, and Jacob. The utterance of such prayer would be the prayer of faith; the prayer that was founded, built up and uttered in faith. And what would be granted to it?—All that *it*, viz. the regenerate, germinant principle of faith desired; and that is all that any holy soul can desire, unless having baptized its wishing-cap of sense and sin by the name of faith and holiness, it call *that* the prayer of faith.

But I seem to hear one say, Will my friend for whom I pray be converted? I wish to have the prayer of faith in relation to him. Can I have it? Such an inquirer wishes for a certainty of conviction, that the friend will be converted, that he may feel more at rest, and that his progress may be more earnest from the prospect of a speedy answer. Now the very putting of such a question involves a spiritual absurdity; a contradiction in one's Christian experience. The inquirer wishes for the prayer of faith in relation to a particular object, but is not willing to have his confidence grounded where all faith must be grounded, viz. in the character of God; not in God's power merely, not in his naked sovereignty, but in the spiritual, holy excellence of God. He is not willing to trust *that*, and be at rest; but demands that his own sight shall be gratified in the conversion of his friend; and if not converted, he cries out, "I have no faith." Now, this is demanding to walk by sight, and, were it possible, would destroy faith itself. It would make our confidence strong in our own faith, and not in God, or in the promise of God; as the mere utterance of authority, and not confidence in the promise, as the word of wisdom, truth, and love, as it is, and as it was intended we should receive it. Any faith in God, that is not founded in wisdom, truth, and love, is no faith in God;—it may be faith in the figment of the imagination. And all genuine faith must, in every act of anticipated fulfilment, be subject to the condition, the variations, changes, &c., that pertain to wisdom and love, as they go forth to accomplish their purposes.

In this world of sense and sin, there is always the temptation to confirm *our wishes*, under the name of faith, by outward effects; to reduce them to the certainty of a *visible* accomplishment. Increasing faith has, however, less anxiety about these material, visible changes; and delights more in the free, liberal, angelic confidence, which is found in studying the character, and in reposing upon the arm of Him, who is from everlasting to everlasting, and who, as to the ends and purposes of wisdom, and truth, and goodness, is without variableness or shadow of turning. Our minds, occupied with the cares of this world, do not love to rest on the ever growing and ever expanding manifestation of God in all his word, and in all his works; our hearts do not return as to their rest, to the substantial, but spiritual attributes of his character. We do not look at the promise as a rent in the veil of flesh, through which we may behold the holy character of the promises, and dwell on the cloudless beauty of the spiritual world that is thus open to our view. We ask for something more visible, more tangible. "Our soul loatheth this like food." "O, for the *flesh-pots* of Egypt!" the *taste* of something addressed to our senses. And this, in despite of that awful declaration, "To be carnally minded is death; but to be spiritually minded is life and peace." The life of faith is the life which God demands; and the life of faith will be more or less filled with the prayer of faith; but it is not a life bounded by something standing out to the senses, as completed and perfected in this world. If it was, it would cease to be a life of faith. Nor is the prayer of faith bounded by the accomplishment of particular individual requests; nor does the soul in its exercise dwell with self-appropriating minuteness and spirituality upon its own wishes. No, it rather seeks to hide itself in the fulness there is in God to bestow; the love there is in God to lead him to bestow; the wisdom there is in God to guide him in the bestowment; and the unchangeable truth there is in God, that he will not fail to bestow all that wisdom and love and truth can desire.
J. M.

From the Gospel Messenger.

IMPARITY IN THE MINISTRY RECOGNISED IN THE GIFT OF INSPIRATION.

The official rank of a person is made apparent by his acts and by his writings, and the dignity and authority of these will be graduated according to the degree of rank possessed. The Episcopacy of the New Testament has been repeatedly and fully proved from the distinct powers exercised by the different members of the Christian ministry. Respecting the character of the *writings* issued by these persons, we propose to make a few remarks.

Under the Episcopal constitution of the ministry, there is and ever has been, an evident line of distinction between the nature and purpose of the authoritative writings of bishops, and of the inferior orders of the clergy. Pastoral letters to the Church in general, or to the Church in a Diocese; Charges to the Clergy, and other documents of a similar nature, emanate *only* from the bishops, the "angels of the churches." To the lower grades is committed the rule of their appropriate districts in the Church. Each, in his station, acts according to the power given him; and each may issue writings adapted to the sphere of his authority: but over all a chief officer presides, and by his instructions each inferior order is guided. Every one has his peculiar circle. The parish minister, whether deacon or presbyter, has power to send his written advice among his flock; but the bishop only holds the right of ruling the parishes with their ministers, collectively. There are captains over hundreds, and captains over thousands; but above all stands the leader, the "Captain of the Lord's host"—who is himself under the final sovereignty of the great "Captain of Salvation, Jesus Christ, the King of kings and Lord of lords."

Let us now turn to the New Testament, and see whether the writings of the first generation of Christian ministers had any gradation of authority, corresponding to the rank of the persons by whom they were written. But what are those writings? Authoritative expositions of doctrine and ministerial duty; with narratives of the life of the Saviour, and of the establishment of the Church. By whom were they written? By eight men, some of them apostles, some not. Who among them were apostles? Matthew, John, Paul, Peter, James and Jude. Who were *not* apostles? Mark* and Luke.† Were they all inspired? Undoubtedly. Now here behold a strange phenomenon. Authoritative letters containing matters for the direction of the church, proceeded from the pens of apostles *alone*, and two men, *inspired* men, are restricted to the simple detail of historical facts. The apostles give us epistles and narratives, but the others, narratives *only*. Verily, here is something singular; and upon reflection I find that there is no instance of an *elder*, (strictly so called) or of a *deacon*, promulging laws for the church, and giving out rules of conduct and expositions of doctrine, in any way resembling those of the apostles. St. Mark and St. Luke were both inspired; but they have left us no epistles and discourses of this description. But, it may be said, perhaps the Holy Spirit made choice of the most gifted men for this purpose. But let us see. Peter the fisherman is *chosen*. Luke the physician is *passed* by. What! Peter better educated than Luke? Than Luke the physician, a native of the renowned Antioch, a cultivator of the fine arts,‡ and a man of refinement in letters? Shade of Hippocrates! Let the objector turn to Luke's prologue to the "most excellent Theophilus," and be silent. But why then, did Luke and Mark write no pastoral letters—no official charges to the clergy? Truly this would be a mystery on non-episcopal principles, but otherwise, is as clear as noonday. If there had been but *one grade* in the ministry it is most likely that *they would* have issued such writings; for beside possessing the gift of inspiration, Luke, (as every body knows) must have been a person of considerable educational advantages, which, under the Spirit's influence, might doubtless have been turned to the same account as was the learning of Paul. And this is made doubly probable when we reflect upon the actual degree of literary ability to which St. Peter was advanced by the teaching of the same spirit, and as appears further, in the writings of James and Jude, who from the poverty of their parents, it is most probable, were but indifferently educated. Now, there being a perfect *equality* of rank among all those who exercised the ministry, I see no good reason why Luke or Mark might not have furnished the Church with authoritative epistles, as well as Paul or Peter, or any of the others *who have* done so. Why then (it is asked) could they not, on the supposition of there being three orders in the ministry? I make no doubt that the reason was simply because they had no inspiration on this particular subject. They were not *Apostles*, and the Holy Spirit, it appears, always chose to convey that peculiar kind of instruction which we find in the epistles, through those whom that same Spirit had elevated to apostolical authority. It is true that if such instructions as are contained (for example) in the epistles to Timothy and Titus, *had been* conveyed through Mark or Luke, the Church would, on proof of their inspiration, have been as much bound to receive and obey them, as in the case of their being conveyed by Paul: but we find in the giving of the epistles, no such irregularities, (we speak it reverently). The Holy Spirit has always given these instructions by the very persons whom we should have judged to be the most proper vehicles of them, viz. those who already and independently of this, were in possession of the highest stations in the Church. It would seem then, that God himself in the apportioning of that inspiration which was to appear in written documents, actually *recognised an imparity in the ministry*—giving to the apostles authority and wisdom to write binding comments on Christian doctrine, and to issue ecclesiastical laws; to presbyters the humbler (though still *noble*) task of exhibiting the facts connected with the life of the Redeemer, and with the labors of their superiors in planting the churches; while to deacons the inspiration directive of the pen, appears to have been altogether denied. But, (says an objector) what matter is it *who* wrote epistles, or who did not? If we *have* them, what difference does it make whether they were written by Paul or by Luke? I'll tell you friend how it matters. It doubtless was the means in the early Church of preventing that confusion, and disorder and strife, for which some parts of the Christian world are so highly celebrated at the *present time*. It taught all ranks to study to "be quiet, and to do their own business;" it taught them to obey those "who had the rule over them;" it showed to the world, what you may *now* see if you look to the right place, viz. presbyters and deacons not despising dominions; and these same early Christians therefore concluded, *a fortiori*, that it was a most iniquitous thing to set themselves up as rivals of their pastors, or to break down the hedge with which God had surrounded the ministry. It taught them that though there was one Spirit, yet a diversity of operations existed; that though *all* ministers were ordained of God, yet he had separate duties for them to perform; and that as the deacon had no power to write in the name of the Lord, so the presbyter had his peculiar province, without encroaching on the privileges of the apostle. It taught all to be humble, and to receive with reverence the words which had passed through the "refining fire" of inspiration. It served to show that God approved what thoughtless men now venture to deride, even a difference in grade and power in the ministry of his holy Church.

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* Mark wrote his Gospel *before* he went into Egypt and was made Bishop of Alexandria.

† It does not appear from the New Testament or from Ecclesiastical history, that Luke was elevated to the Episcopate.

‡ "There has been a general tradition concerning this saint, that he was not only a physician, but an *eminent painter* in his time; that he painted the Virgin Mary, St. Peter and Paul, and (if we may credit Metaphrastes) our Saviour himself."—*Dr. Nicholls.*

Deva.

REVIEW.

[From the London Baptist Magazine for Jan. 1834.]

STRICTURES ON STUART'S TRANSLATION, &c. OF THE EPISTLE TO THE ROMANS.

To the Editor of the London Baptist Magazine.

An American work, a new version of the Epistle to the Romans, and a comment, by Professor Moses Stuart, of Andover, has lately been reviewed and highly commended in your pages.

I had perused the work before, but these commendations excited me to peruse it anew, and examine it with care. The task required both time and labor, as the volume is large and closely printed, and the writer has thrown his ideas over a large surface. The result of my second perusal is painful to myself, and leads me to what may be painful to your reviewer. It would give me great sorrow to misunderstand or misrepresent any writer, especially Mr. Stuart, whose work has been edited by Dr. Smith and Dr. Henderson. These editors stand deservedly high for their piety, literature and zeal; and their sanction of the work will confer on it celebrity and introduce it into many hands.

Dr. Smith, it is true, has expressed in the preface his dissent from some of Mr. Stuart's views. Dr. Henderson, also, has modified his commendation. But the very editing of the book, by these most deserving ministers and eminent scholars, is a high commendation of it to the world. Much deference is due to the editors, but truth has higher claims, and her interests appear to me to demand that some of Mr. Stuart's opinions be placed before the public.

Of the translation I would say nothing, did not Mr. Stuart make it in some places rather a comment than a version, and depart from the authorized English version, even where it is verbally correct, and fairly and fully conveys the apostolic meaning.

Let me then very briefly specify some instances where Mr. Stuart's version appears to be faulty.

xv. 13. "Now may the God of hope fill you with joy and peace in believing, that ye may abound in hope through the 'influence' of the Holy 'Spirit.'" Our common version is correct, for *power* and *influence* are not convertible terms. Mr. Stuart also commits an offence against an established rule in a faithful translation (if Newcome and Campbell are good authorities) when he renders δυναμις by "influence" in this verse, and the same word by "power" in the nineteenth verse of the same chapter. No unnecessary departure from uniformity should be indulged in conveying the words of inspiration.

xii. 16. "Think mutually the same thing."—My perception, Mr. Editor, may be dull, but I cannot understand Mr. Stuart's meaning; and while he is obscure, he does not render the Greek literally, "think the same thing *toward one another*."

xi. 31. is substantially the same in our version. But as a new version should be an improved one, (otherwise it is quite unnecessary,) I expected the antithesis in the Greek, and which is lost in Mr. Stuart's version, to be brought out to view. The verse may be rendered thus. "For as ye formerly disbelieved God, but now have obtained mercy by their disbelief, so also these now have disbelieved your mercy, that they also may obtain mercy." Let the Greek scholar judge.

viii. 10. "But if Christ be in you, the body indeed is *mortified* because of sin, but the spirit *liveth* because of righteousness." The common version is correct, and Mr. Stuart has given us *his comment* on St. Paul's meaning, instead of a version.

vii. 6. "But now we are freed from the law by which we were held in bondage, inasmuch as we have become dead to it, so that we *must* serve God *in newness of spirit*, and not in the *old and literal manner*." The latter clause is a *paraphrase not a version*; and a paraphrase which, in my judgment, while it does not express the apostolic meaning, most assuredly destroys the beautiful antithesis in the Greek, and which is retained in our version—"*newness* of spirit, *oldness* of the letter."

v. 1. "By whom we have obtained access unto this *state of grace* in which we stand."—Here we have a common theological phrase introduced in place of a faithful version. What right has Mr. Stuart to put his construction of meaning into the text? Let him permit the witness to use his own words, and let him in his notes explain them as he judges best, but let him not interfere with the testimony itself.

v. 2. "Knowing that tribulation produceth patience, and patience *approbation*." The word δοκιμη is found in five other places, and has the well-known signification of *proof* or *trial*; approbation may or may not be the result.—Δοκιμη refers not to the effect, but to the trial itself. Here again Mr. Stuart puts his conjecture for the common established use of the word.

ii. 20. "A teacher of little children, one having the *representation of true knowledge in the law*. Mr. Stuart's version here may convey a precise meaning to others; it does not do so to me. Does *true* knowledge mean real knowledge in opposition to pretended; or knowledge of truth in opposition to falsehood? Why did not Mr. Stuart render Paul's words, as they are in our old translation, 'having a form of knowledge *and of truth* in the law?'

i. 3, 4. Our common version of this important passage is, "Concerning his Son, who was made of the seed of David *according to the flesh*, and declared to be the Son of God with power, *according to the spirit of holiness*, by the resurrection from the dead." Mr. Stuart translates it thus: "Concerning his Son, who was of the seed of David as to the flesh, and was *constituted* the Son of God with power, as to *his holy spiritual nature, after* his resurrection from the dead."

Mr. Stuart's notes in defence of his version are very copious, and have great show of critical inquiry and knowledge. Let the following very brief observations serve.

The clause, "*his holy spiritual nature*," is not a version, but a comment. Our version is perfectly correct, and Mr. Stuart cannot dispute its correctness. He has not the shadow of authority for rendering πνευμα by the words "*a spiritual nature*." His view of the meaning of Paul may be right or wrong, but a *version* is not a *comment*. The other part of the sentence deserves special investigation—"*Constituted* the Son of God *after* his resurrection from the dead." Here the two versions are opposed. For, apart from comments, the obvious meaning of our version is, that Christ's resurrection manifested or pointed him out, or designated him to all, as the Son of God; of Mr. Stuart's version, that Christ *was made* the Son of God by divine power, *after* his resurrection. If Mr. Stuart be correct here, the apostle puts an end to a controversy which has long agitated the Church, but in a way, most probably, as unpleasant to the gaining as to the losing party.

Let us first, Mr. Editor, admit Mr. Stuart's version. Mr. Stuart holds the *two* natures, the divine and human, in the one person of Christ. If Mr. Stuart's version be just, Paul says that our Lord is David's seed, or David's Son, as to his human nature, and is *constituted* or *made* the Son of God, *in his Divinity, after* his resurrection.—This theory does require a comment, and at once puts down every view which Trinitarians have taken of Christ's Sonship. The phrase, "his holy spiritual nature," by no ingenuity can be twisted to express *his glorified condition*, and must express, by the antithesis of the sentence, what is contrasted with *his human nature*.

Permit me now to say a few words on the translation of the word δικαιοσυνη "*declared*" in our version, "*constituted*" in Mr. Stuart's.—Mr. Stuart in his notes, grants what our version has the authority of Chrysostom and others the best Greek scholars on his side. From them he dissents, on the plea that our version is not justified by the classic use of the word. Mr. Editor, I had long thought that among enlightened critics, the classical use of a word was not the *first* law of interpretation as to the Greek of the New Testament, when the meaning could be fixed either from the Septuagint or the New Testament itself. But, even in this matter, Mr. Stuart is not quite confident, for Elsner advances (as Mr. Stuart allows) one proof from the classics to the point. Why then should not Mr. Stuart be satisfied? I have examined on this word, Stephens, Hesychius, Schleusner, Hedericus, Schrevelius, Parkhurst, Bengelius, and others. Stephens refers for the precise meaning of the word to Cicero's definition of it in his Divination, book ii. chap. 44. My examination of these writers confirms me in the view which I have held, increasingly, for years, of the scholarship of the men who effected our common version. If the meaning of the word were obscure, I would bow to *their* authority in preference to Mr. Stuart's. But Mr. Stuart objects to our version of "*declared* to be the Son of God *by his* resurrection from the dead," on theological grounds. He asserts that the resurrection of Christ did not prove him to be the Son of God. And he boldly asks "*how* it could show him to be divine, when Lazarus and others were also raised, and when *their* resurrection bore no testimony to their dignity?"

Mr. Editor, is Mr. Stuart so ignorant of gospel history, and so ignorant of the economy of redemption, as not to know *how* Christ's resurrection is the demonstration of his being God's only begotten and beloved Son? Can a Professor of sacred literature in a Christian college be so ignorant of the "Deistical controversy," as to put a question which sets aside one of the strongest proofs of Christ's mission to which our best writers have had recourse? Surely there is an essential difference between the resurrection of Christ and that of Lazarus, or Jairus's daughter, or any other. Christ *rose* by *his own power*. Christ predicted his resurrection in the presence of his foes. "This deceiver said, while alive, after three days I will rise again." Christ's resurrection then decided *his truth*, and demonstrated him to be *no deceiver*. Christ *claimed* in the presence of his enemies, again and again to be the *Son of* God. This claim gave the Jews the greatest offence, so that they charged him with blasphemy in making himself equal with God, and took up stones to stone him. Christ persisted in his claim. They refused to admit it, and asked a sign from heaven, in addition to all his miracles. His reply was memorable: "*No other sign* shall be given to this generation but that of Jonas the prophet," &c. Christ's resurrection was then the *sign*, the very *seal* of heaven, placed on his claim. In advancing this claim before the tribunal of the high priest, Jesus witnessed his confession at the loss of his life. "He hath spoken blasphemy, what need we any further witness?" The hinge, therefore, of the whole controversy between Jesus and his enemies, turned on his resurrection. "Destroy this temple and in three days I will build it again."—But his resurrection for ever decided the question in his favor. He was *designated, marked out, defined* to be the Son of God, by God's own powerful hand, in his resurrection from the dead.

Mr. Editor, is such a writer qualified to translate the Romans, and comment on St. Paul?—This is not all, Sir. The resurrection may be viewed in a still higher light, namely, its peculiar place in the economy of redemption. Jesus died as our surety, to pay our debt, to liquidate the claims of a broken law on its transgressors. And his resurrection is the proof which the Father has given to angels and men of his having accepted the atonement or satisfaction of Jesus his Son. By his resurrection, our surety was legally and judicially *liberated*. He was then "justified by the Spirit," and raised from the dead by the God of peace.—*Chr. Watchman.*

The Rev. David Dickson, Professor of Divinity in Edinburgh, being asked, when on his death-bed, how he found himself, answered, "I have taken my good deeds, and bad deeds, and thrown them together in a heap, and fled from them both to Christ, and in him I have peace."

COMMUNICATIONS.

For the Churchman.

THE FUNERAL OF DR. MONTGOMERY.

I have just returned from attending the funeral of our departed brother, Dr. Montgomery. His remains were removed from his late dwelling-house at 4 o'clock this afternoon, attended by about thirty of his clerical brethren, and a very large concourse of mourning friends. The service in the church and at the grave was performed by the Rt. Rev. Bishop Onderdonk, who is expected on the next Lord's day to preach a funeral sermon. Bishop White walked with the family as a mourner. St. Stephen's was crowded with a weeping congregation, and his remains were interred in the yard adjoining the church.

It is a painful and yet a joyful dispensation. The emblems of mourning which hung around the sacred desk; the deep and solemn silence which rested upon the assembly during the intervals of the voice of the Bishop; the slow full tones of the organ, the presence of a large number of bereaved relatives; the coffin placed in front of the church, and covered with the pall; all, all reminded us that the occasion is one of painful interest. Deep distress has seized upon many hearts, the tenderest natural ties have been sundered, the flow of many of the holiest affections of the soul is suddenly interrupted. A widowed mother is left to bewail, not her only son, but one of three dearly and deservedly beloved; an affectionate wife is struggling with more than human strength to sustain the cross which her God and Saviour hath imposed on her; five children are deprived of one of the best of fathers just at an age when his counsels and prayers would seem to be the most important to their temporal and spiritual welfare. A large congregation is deprived of a zealous, faithful and affectionate pastor; and his brethren in the ministry are called to mingle their tears with the natural and spiritual kindred of the dead, and to incline their ear to the voice of God their Saviour, speaking unto them in a peculiarly painful dispensation of his Providence.

I can hardly realize the fact. Montgomery is dead! Our friend, our companion, our brother is no more. "We shall go to him but he will not return to us." That heart has ceased to beat, which lately beat so warmly; those hands are motionless, which but the other day were stretched out in solicitation to sinners to be reconciled to God: that voice is still, which was ever ready to be lifted up in the cause of Christ and his Church, and which never bore a false report of what was passing in the secret council of his soul. Truly it is a painful event.

But it is joyful too. Light breaks through the darkness. The cloud which is passing over the Church, and which casts its deepest shadow upon us, is lighted up on the other side with the effulgence of glory. 'Tis sad indeed to meet, and weep, and mourn, and bid farewell to one so tenderly beloved. But "we do not mourn as those who are without hope." That body which we have sown in corruption will be raised in incorruption, that mortal will put on immortality. It has been washed and sanctified, and shall be changed and made like to the glorious body of the Son of God. His flesh doth rest in hope. The soul, the immortal soul, which so lately inhabited the deserted tenement of clay, while it was here gave proof substantial and conclusive, that it was "a new creation." Its fires have burnt too intensely, and emitted too pure a light to leave a doubt behind. Even to the last, when the sands of life were fast dropping one by one into eternity, when "the silver cord was well nigh loosed, the golden bowl broken, the pitcher broken at the fountain, and the wheel broken at the cistern," even then the spirit of our brother, taxed to the utmost the wasted powers of nature, and his voice was raised in praise. It was a Sunday morning. After the hymn had been read to him, and he had repeated it after his dear companions with much devotional feeling, he broke silence, and sung with a full clear voice,

"Welcome sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.

The King himself comes near
To feast his saints to-day;
Here may we sit, and see him here,
And love, and praise, and pray.

One day amid the place
Where Jesus is within,
Is better than ten thousand days
Of pleasure and of sin.

My willing soul would stay
In such a frame as this,
Till it is call'd to soar away
To everlasting bliss."

Our brother has been called to "soar away to everlasting bliss." Happy change. He has gone before to heaven, and now while I am writing is receiving his perfect consummation and bliss in the presence of God; making one of the innumerable company of the saints made perfect; filled with the ecstacies of the upper sanctuary, and tuning his harp to the song of the Redeemer.

It was a moving sight to see the venerable patriarch of our spiritual household following as a mourner to the grave, and standing over it while the service was performed. The occasion was one of affecting interest to him. Called upon to weep with those that weep, and minister comfort to his children and children's children, who were looking up to him for consolation. This venerable man, occupying a position so near to the confines of the spiritual world, could follow the happy spirit of the deceased, and participate in the joys upon which it has entered!

The loss of our brother will be deeply felt by the brethren in New-York, where he was well known, and his character was duly appreciated. May they, with us, and all the servants of Christ who knew him, learn from this dispensation, to be "pure in heart," "merciful" to one another's failings; "peace-makers" in the household of faith, and zealous in the Master's service, as the lamented Montgomery was.

G. B.

March 19, 1834.

For the Churchman.

THE EDUCATION OF THE CHILDREN OF PROTESTANTS

IN ROMAN COLLEGES AND SEMINARIES.

While reading, in the Churchman of the 22d instant, the letter of the Roman Catholic Archbishop of Baltimore, extracted from the "Reports of the Leopold Foundation," I was struck with the following passage:—

"In all the Catholic institutions for education a large proportion of the children are Protestants, a circumstance which contributes not a little to the spread of our holy doctrine and the removal of prejudices."

The case is not misrepresented. From a private letter before me, from one of the students of a Roman Catholic College of high eminence, I learn, and learn with astonishment, that "about two-thirds of the boys are Protestants." *Such a fact*, in *such an age*, is truly astonishing! Can parents be blind? or are they indifferent to the truest interests of their children?

It will not be denied, that it is next to impossible that a boy should come from a seminary where daily and hourly appeals are made to the feelings—the superstitious feelings of his nature, as wholly free from attachment to the doctrines he has heard within its walls, as when he entered it. If a boy be at all susceptible of religious impressions, it is most probable that he would, in such case, become a thorough convert to the faith continually urged upon him. Now, it is notorious that the Roman Catholic Church wins and keeps its converts not by the force of argument, but principally by incessant, and, to young minds, almost irresistible appeals to the feelings. The solemn music, imposing ceremonies, and awful denunciations of her services, will strike deep root into the young heart, while better seed will often find merely a resting-place upon the surface, to be blown away by the first breeze that passes. I do not grant that the Papal Church is best calculated to make Christians, but converts to her own dogmas. But her doctrines once received are hard to be abandoned. And what sincerely Protestant parent would not rather follow his offspring in the guileless innocence of childhood to the grave, than see them grow up blinded and trammeled by the bands of a superstitious faith?

Nor are any safeguards against error given to youth when they are sent to Roman seminaries, save, perhaps, their prejudices, and sometimes their Bibles. The former are worth little; the latter *may* be worth much. As to their Bibles, if pupils in such institutions were only allowed to keep them, read them, and interpret them for themselves, the case would be somewhat bettered. This, however, they are, if possible, never allowed to do. Their Bibles are taken away, or else their use is so restricted as to render the deprivation almost equally great. But even supposing that the free use of the word of God is allowed, the pupils of Roman priests will have their minds so deeply and constantly imbued with the spirit and doctrines of their instructions, that, debarred as they are from the instructions of Protestants, they can hardly fail of putting such a construction upon what they read, as will favor, not oppose, the opinions of their teachers.

Melancholy experience attests that the avowed object of Romanists (acknowledged in the extract with which this article commenced) in founding such institutions is too often attained. Protestant parents often discover their error when it is, alas! too late to retrieve it. Their children may not become *true Christians*, but they often do become *Papists*. Education, which ought to have led them in the right path, has been the means of their ruin. Their parents ought to have been their guides: but they have neglected—no, not neglected—it would have been well that they had done so;—they, their own parents, have ruined them!

It cannot be pleaded in excuse that Roman Catholic seminaries are the best. Institutions equal and superior in both literary and religious advantages are every where to be found. Such excuses are especially vain at this day. Christian institutes bless our land in quite sufficient numbers to render any co-operation with popery unnecessary.

It would be well that public opinion on this point should be brought out and more fully and firmly established than it has yet been, for thus and thus only can we hope that this evil will be effectually checked.

March 24. I. B. K.

For the Churchman.

CHRIST CHURCH, RUSHVILLE, ILLINOIS.

"In the name of Jesus Christ, our Lord and our God! who, we trust, has inclined our hearts to move in this holy work, we have here assembled, and do hereby associate ourselves together to form an Apostolic Church in this part of our Lord's vineyard; and do hereby declare ourselves a Protestant Episcopal Church, to be called Christ Church, in the parish of Rushville, Illinois; to be entirely subject to the power and authority of the Protestant Episcopal Church in the United States of America, and submitted to the laws and canons of the same."

Dated February 4, 1834, signed by ten persons at the time, and five afterward.

Illinois is a new country, and every way inviting. It is daily receiving a heavy tide of immigration, and is probably destined to become one of the wealthiest and most prosperous States in the Union. Rushville is situated in what is supposed to be the heart of the State, and, in prosperity, is now far in advance of any other village in the district. Its population is supposed to have increased in the last year from 600 to 900. At present there is no house of worship in the place, though the Methodist and Presbyterian Societies talk of building this year. Several Episcopal families are expected to move into the neighborhood this season, from the western part of the State of New-York, and many others are believed to be scattered through the country around.

A member of this infant parish writes thus to one of the Bishops of the Church:—

"Our present condition is in some respects lamentable, while in other respects we have abundant reason to thank God for his mercies, and for the prospect we have of better things! What the condition is of persons who worship Christ as their Creator and Redeemer, and feel that their salvation depends upon a habitual and hearty obedience to all that he has taught and commanded them, and see that they have no one to guide, to teach, to admonish, and above all, to feed them with 'the memorials of' the body and blood of their Redeemer; you are better able to define than we are. Such is now our condition. The only means of grace we have is a prayerful meditation of our Bibles, and a regular meeting at our own houses each Lord's day to have lay-reading. And yet we have cause to rejoice that God has opened our hearts to worship our Redeemer; that he has disposed us to associate as brethren to countenance and support each other, and to unite our efforts to obtain that pastoral food and government which we so much need. Should you be able to help us in this respect, none can better calculate than yourself the service rendered to us, and its acceptance with God. Should we fail in our efforts at this time to obtain a pastor, we shall still feel that we are in the hands of our God, and that, if, with integrity of heart, we continue to worship and supplicate him, he will in nowise cast us off.

"Beside the claims which we have on you as one of the Fathers of the Church to cherish and assist us, we submit to your consideration, whether, in view of all these facts, a part of the means now directed by the Church to the older States, might not be attended with more practical good, if directed to us and other newly settled places?

"Believing that the prayers of the righteous avail much, and that God will hear the supplications of his people, we therefore beseech you, that by your Church we may daily be remembered at the throne of grace, that, individually, God may be pleased to bless us to our salvation; and, as a Church, to strengthen and prosper us, so that we may become an acknowledged part of his vineyard.

"Our number is yet small, and none of us are rich: it is but little, therefore, that we can do toward supporting a pastor; but what we can, *gladly* will we do. If a priest could be obtained for us, and some portion of the Missionary funds could be appropriated to him, we could probably devise means to increase that fund sufficiently for his support."

THE CHURCHMAN.

SATURDAY, MARCH 29, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter, 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Monday, April 28, Hallet's Cove; 29, Newtown; 30, Flushing; Festival of St. Philip and St. James, May 1, Little Neck; 2, Cow Neck; 3, Musquito Cove; Fifth Sunday after Easter, 4, Cold Spring, A. M., Huntington, 4, P. M; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead; Sunday after Ascension, 11, Jamaica.

God is Love.—Not only the beauties of creation, not only the enjoyments of social life, not only the more cheerful doctrines of the Bible attest this truth. It is impressed on every work of nature and of grace. Even while weeping over the agony and death of our Redeemer, we lift up our hearts and exclaim—"God is love!"

At this season we commemorate the most wonderful manifestation of the love of God. We follow the Saviour through his passion and death, his burial and resurrection. In these considerations religion makes its most solemn and affecting appeals. Our feelings are powerfully wrought upon. The soul is softened and laid open by sorrow. And this is done that the great truth may sink into it the more deeply, "God is love!"

Nor is it strange that these scenes of sadness should testify so delightful a truth. God has permitted or ordered them for this very purpose. It is the nature of all his works that things or qualities are known by comparison with their opposites. If we were strangers to disease, how could we be thankful for health? If we knew nothing of darkness, how could we prize the light? If we had never witnessed the deformity and the dangers of disorder, how could we admire the beauty and safety of order? In like manner we may reverently ask, if God had not permitted suffering and calamity, how could he manifest his compassion and mercy? If he had not admitted partial and seeming confusion, how could he manifest his wisdom? If he had not permitted falsehood, how could he manifest truth? And if he had not permitted men to know the misery of a state of ruin and slavery and sin, how could he manifest the love of redemption and salvation? Thus evil is made subordinate to the full manifestation of the divine attributes. By permitting man to fall into a state of sin and perdition, God has more effectually convinced him of his truth and justice and love; and has enabled other orders of beings, whom he preserves in their innocence, to know by the plainest demonstrations, and to feel, in its fullest intensity, the depth and riches of his love. Had not Christ died for our sins, he could not have risen again for our justification. But having permitted us to taste the bitterness of sin and to behold its awful penalty, God enables us the more worthily to appreciate the love that conducts us through the grave and gate of death to the hopes and triumph of a joyful resurrection. Thus from the darkness and agony of the cross the love of God shines in its brightest effulgence. And thus evil as well as good, sin as well as holiness, attests the universal truth, "God is love!"

Sunday School.—Every man in the Church ought to welcome the following Circular. Reader! it is a message from God to *you*. It gives you an opportunity to manifest your faith in Christ, and your love for the souls of men. From other religious charities you may have some way of escape. You may suggest some doubt or difficulty sufficiently plausible to lull your mind in the conviction that you are excused from giving. With Sunday Schools the case is different. You can place the subject in no light in which it will not seem your duty to aid it. It is a charity which has never yet been assailed. Its importance has never been questioned. The motives of its friends have never been suspected. Every man, of whatever religious creed, from the Deist to the Papist, is its friend. No man who professes the least regard for God or his country can deny its claims. Say what you will of other institutions you must allow Sunday Schools to be an efficacious means of disseminating truth and doing good—of disseminating that "word" of God, which when "ingrafted" by the Holy Spirit "is able to save the soul." Whoever then you are to whom the cause is presented, you cannot, either as a patriot, a philanthropist, or a Christian, evade its claims. Refuse the aid which it asks, or rather which in the name of God it demands, and you refuse, in a case where excuses are vain, to manifest your faith in Christ, and your love to men. And we put it to your conscience to say whether deadness in such a cause does not prove your soul to be destitute of the life of God?

Great praise certainly should be awarded to the Executive Committee for the responsibilities they have assumed, and the sacrifices and exertions which they have made. But what shall be said of the Church that suffers them to incur such responsibilities? that refuses to extend to them relief? A Church which extends pre-eminently a fostering care to its young members, a Church which loudly deprecates that excitement which is the offspring of ignorance, and which is therefore peculiarly bound to provide that knowledge which is its sovereign antidote—shall this Church suffer its Sunday Schools to languish? With what face can we say a word against the intemperate measures of enthusiasts, while, by neglecting the education of those whom Providence has assigned to us, we suffer those materials to accumulate which excite the violence of fanaticism, and render it, if not a virtue, at least a good. We who know the value of education as the means of purifying the moral atmosphere and yet neglect it—are we to declaim against the fury of the tornado which does in vengeance the work which it was ours to do in mercy?

CIRCULAR.

To the Friends of the Protestant Episcopal Church.

In March, 1832, the Executive Committee of the General Protestant Episcopal Sunday School Union, in a Circular addressed "to the Clergy having charge of Parishes," called their attention to the wants of the Society, and set forth many, and as appeared to them, strong reasons why its funds should be increased. In consequence of the comparatively very small amount either in donations or loans, which its Treasurer has received since that time, it has been deemed expedient to make another appeal to Episcopalians in its behalf.

They can, indeed, offer no additional reason, unless it be the increased importance of this Society to the Church; they can propose no new motive, unless it be the absolute necessity of this Society to the extension and well-being of our Communion, to induce you to contribute to its aid. You as well as they have beheld this hallowed enterprise every year, nay every month, recommending itself to the public, by the actual and increasing amount of good effected by it. The hope of the Church as well as the country, is in the rising generation. If these be not instructed in the principles of pure and undefiled religion, and in the faith once delivered to the saints, the consequence inevitably must be, to expose our children, not only to the danger of being carried about by every wind of doctrine and cunning craftiness of men, but of becoming infected with principles subversive alike of all sound morality and true religion—principles which would teach them to scorn an interest in the divine Saviour, and to deride the idea of a judgment to come, when the dead, both *small* and *great*, must stand before God.

It is the object of the General Protestant Episcopal Sunday School Union, to furnish for all the young, that in any way may come under its influence, books both of instruction and for libraries, that may guard them from such dreadful evils, and make them, by God's blessing, valuable members of society and bright ornaments of the Church. For this purpose, it is in every possible way exerting itself. The number of publications which within the last *nine months* have been issued from its own press, with those that are now in, and others that are ready for the press, amounts to twenty-two. There have besides, been added within this short period, to the books kept on sale at the Depository for Sunday School purposes, nearly fifty volumes. For the former it is compelled to pledge its credit. It has been obliged to be constantly in debt to the Stereotype Fund.

The Committee are aware, it may be said the Society ought not to go beyond its means. In reply they will simply add, if they had acted upon this principle, if they had had no confidence in the Episcopal public to sustain them, if they had published and purchased books no faster than they had the means in hand of meeting the expense that would have been incurred, the Sunday School Depository would long since have been *closed;* the Society had existed only in name, and books must have been given to our children which would have taught them almost any thing else than to love their Church. Their thirst for reading must be gratified; and if no fountains be opened for them within our own borders, we must expect they will drink *strange waters*, and become alienated from the mother whose *duty* it is to feed them with the sincere milk of the word.

They do then earnestly call upon their brethren of the same household of faith with themselves, to bear them out in the responsibilities they have assumed—to extend to them a strong and a generous hand, and to band themselves together with them, in a fixed determination to aid them liberally, in promoting the sacred cause to which they are devoted. They respectfully solicit those Clergymen, whose schools have not yet been made Auxiliary to the General Society, to have them united with it; while they especially beg all to exert themselves to increase its funds, either by contributions raised themselves, or by allowing the Agent the use of their pulpits, from which to present its claims to their people. They address to themselves the words of our blessed Lord, "Feed my lambs." Words which they doubt not, will if duly weighed, not be without effect upon others.

The Committee would here return their grateful acknowledgments to the following Churches for the contributions recently received from them, viz. Grace Church, St. Luke's, St. Mark's, St. Stephen's, St. George's, St. Thomas' and St. Peter's, New-York; St. Paul's and St. John's, Troy, and Trinity, Newark.

The Committee ask indulgence for calling the attention of the Episcopal public to another subject. It is well known that our Church has been destitute for a year past of any Sunday School periodical. The patronage extended to the Family Visiter and Sunday School Magazine having been wholly inadequate to its support, that publication was discontinued. The want is deeply felt of a suitable journal in which to convey information, interesting and important to the Sunday School cause, to publish articles calculated to benefit that cause, and to notice not only our own, but the books published by others, many of which notwithstanding their utter unsuitableness, are constantly finding their way into Sunday School Libraries.

So much regret has been expressed because the Family Visiter and Sunday School Magazine was discontinued, and such an anxiety has been manifested by many that our Church should have a Sunday School organ of some kind, that the Executive Committee are willing to make another attempt to establish one; but it cannot be commenced till *one thousand* subscribers be secured. They therefore herewith send a PROSPECTUS of a Monthly periodical, to be published under their direction, and devoted to the purposes already set forth in this Circular. Surely, the Church has the *ability*, ought she not to manifest the *disposition* to support the undertaking? Will not each friend of the Church to whom the object is made known, patronise it, and exert himself to procure subscribers for it?

By order of the Executive Committee,
F. H. CUMING, *Secretary.*

New-York, March, 1834.

Communications to be addressed to the Secretary, 46 Lumber-street, New-York.

*** It is earnestly requested that the *reports* of the schools connected with the General Protestant Episcopal Sunday School Union, be forwarded previously to the 20th of May, that such use as is necessary may be made of them, in preparing the Annual Report to be submitted to the Board of Managers, at their meeting in June next.

PROSPECTUS
OF THE
SUNDAY SCHOOL VISITER,

To be Published by the Protestant Episcopal Sunday School Union.

THIS work is designed to promote the Sunday School cause in general, but particularly as connected with the Protestant Episcopal Church. It will contain INFORMATION of the progress and present state of Sunday Schools: COMMUNICATIONS intended to advance their interest: NOTICES and REVIEWS of publications subservient to Sunday School purposes: BIOGRAPHY, NARRATIVES, and MISCELLANEOUS ARTICLES connected with the subject: INTELLIGENCE, &c. &c. It is believed the work will be found to be interesting to every friend of the Church, and especially useful to Teachers.

It will be published monthly; each number to contain 36 pages duodecimo, with printed covers, at *One Dollar* a year, payable in advance, or *One Dollar and Twenty-five Cents* at the end of the year. Schools or individuals paying for *seven* copies, will be allowed a discount of twenty-five per cent.

ROMANISM.—What do Episcopalians think of Romanism? What course, in reference to it, will they adopt? That Romanism is increasing in every part of the country is unquestionable. This is owing, you say, to immigration. True: but how does this lessen the evil? It is the *fact*, and not the *cause*, of which we speak. In *assigning* the cause, you suffer your mind to be diverted from an important fact to an unimportant speculation. Thus your alarm is quieted, merely because your mind is turned from the subject. Otherwise the cause you assign would increase your apprehensions, instead of allaying them. It is, in truth, to the causes of increase, common to all sects, adding another more powerful than any. Popery, like other creeds, will have its proselytes; like other sects, it will increase in the ratio of population; more than other sects it will gain converts by means of education; and beside these causes, it will increase with ten-fold more power from the swarms of devoted partizans that come in from abroad. Popery owing to immigration! And to what else is the population of America owing? To what other cause must be ascribed the institutions of modern Europe? Instead of diminishing the evil, it constitutes its greatest aggravation.

But perhaps you think that popery will be modified by the genius of the age or of the institutions of our country; and that its adherents will merge the enslaving and sanguinary spirit of their distinguishing dogmas in the character of liberal men and enlightened citizens? There cannot be a grosser fallacy. The Romanists of this generation may be foreigners, those of the next will be Americans, but they will be Papists still. Sectarian attachments set loosely on Protestants. Their paramount principle is the love of truth. Truth is an abstraction, therefore they can have no bond of outward union which shall be supreme. The truth makes them free; therefore they can bow to no human authority. Truth is one and the same; but it admits of degrees, and must be embraced in different measures suited to different capacities. Where truth then is the paramount object among imperfect beings, it is vain to expect absolute uniformity; such a uniformity is an ideal standard to which, like every other point of perfection, we must aspire, but, in this imperfect state, will find it impracticable to attain. With the Papist the whole case is reversed. Truth is made subordinate. His church is his God. Its priests are his oracles. Unity with him is cheaply purchased. Its bond is outward and material. He has only to resign himself for voluntary confinement in prison. Such is the boasted union of Papists. It is mental thraldom. This accounts for their sameness. The Romanist of the next generation will be a Romanist still. He lives in hereditary bondage. The nineteenth century finds him the same as the twelfth. And he will wear the perpetual badges of slavery until the walls of his prison decay, and he is compelled, by being thrown on himself, to exercise a freedom, which he has been base enough to barter, or to which he is too degraded to aspire.

CHRISTIANITY A RELIGION OF FACTS.—Bishop Doane, in his speech on the formation of the Bishop White Prayer-book Society, says, "It was the acute and just remark of a strong thinker, that the religion of the Gospel is a *religion of facts*." We are far from excepting to the remark for the purpose for which the speaker adduced it. The facts of Christianity are such as to make its doctrines manifest, and their arrangement in the Prayer-book brings them in edifying order before the mind of the believer. But Bishop Doane, we think, will admit, though he might not have adverted to it at the time, that if the aphorism be taken in its simple and exclusive sense, it conceals a dangerous fallacy under the authority of an apparent axiom. It is in fact one of the weapons of heterodoxy and is often wielded with effect. The most insidious heresies are those which retain all the facts of the Gospel. Some for instance who admit the fact of depravity, aye, of total depravity, and stronger still of *total depravity by nature*, yet deny the doctrine of original sin, and the existence of sinful propensities. Still greater errors might be found on the atonement, the nature of CHRIST, and the influences of the Spirit, &c., among those who contend for the respective facts of the incarnation and death of CHRIST, &c. And yet the advocates of these errors are ever and anon crying out—"Christianity is a religion of facts—*we agree in the facts, why then blame us for differing from you about their philosophy?*" Thus the essential truths of the Gospel are disparaged and kept out of sight—and facts are magnified at the expense of doctrines. We apprehend it cannot be correctly said that Christianity is in any pre-eminent sense a religion of facts. Its facts, however stupendous, are of subordinate importance—and are chiefly valuable as being developments or manifestations of truths.

THE NEW-YORK EVANGELIST.—In adverting lately to an article in the New-York Evangelist, we quoted from memory, and did not do justice to the author's meaning. Instead of asserting "Burnet to be a pious man, though an Arminian," the expression was, that he did not "question the piety of Burnet, Arminian as he was." The author is too candid, however, to avail himself of the advantage which the alteration gives him; for he immediately adds, "the piety of an Arminian is no part, *inter credenda*, of my creed." Having thus told us in one point what his creed is not, he proceeds to edify us by telling us in another what it is. "The spirit of High Church, I solemnly believe, GOD is witness, to be one of the veritable forms, and indeed the very soul of ANTICHRIST." But lest our readers should take our neighbor for a second Martin Mar-Prelate, we must apprize them that he thinks it "better to pray with a book than not to pray at all." On the whole, the "notice" we have received has been given in so good temper, as to make us regret that our own remarks were not more conciliatory.

A HAPPY ILLUSTRATION.—The subject of the following paragraph, from the Journal of the Flushing Institute, is one of great and practical importance. We wish our readers to understand it clearly, and are happy to find it here so concisely, and yet judiciously elucidated. Let these views be kept in mind, and applied to particulars, and they will be found capable, we think, of solving many difficulties, and deciding many controversies.—*Episcopal Recorder.*

Truth and Order.—Much of what has been written on this subject may be literally contained in a nutshell. Truth is the kernel, order is the shell. As we care for the shell on account of the kernel, not for the kernel on account of the shell, so we should value order for the sake of the truth, and not truth for the sake of order. Those who love the vital doctrines of Christianity, will not fail to esteem the external institutions which are ordained to preserve them; but to magnify such institutions in themselves, and to be zealous about rites and ceremonies independently of their connexion with the truth, is to value the shell for its own sake. Quietism seeks to preserve the kernel alone, while formalism values the empty shell. In the nut which comes from the hand of GOD, the kernel is safely deposited within the shell, and "what GOD hath joined together, let no man put asunder."

Remark.—If the above be "a happy illustration," we must own the "Quietist" is quite right to eat the meat, and throw the shell to the winds.

RUBRICS.—Appended to the account of the visitation of the Bishop of Barbadoes, is an outline of his Lordship's charge, from which we make the following extract:—

"The Bishop then mentioned some points of local ecclesiastical interest, wherein he had been consulted by some of his clergy. Among others, as to the propriety of reading the burial service over a person who had been known to be a profligate liver, as if persons of profligate habits came under the denomination of *self-murderers.* His Lordship stated as his reply to this question,—that it was the hope, the *charitable* hope, of our Church,—a hope, even against hope,—that the individual may, before the soul departed from the body, have had an impression of divine grace on his mind; and that as to persons whose intemperate and profligate habits had shortened their lives, it was certain that *all* who exceeded the bounds of temperance, *did* shorten their lives; but that our Church considered that it was the *intention* which constituted self-murder."

[Communicated.]

THE writer of the communication, in the last Churchman, stating the fact of a candidate for Orders in Nova Scotia having repaired to our Theological Seminary, begs leave to correct it by saying that he was misinformed as to the step having been taken "by the advice" of the Bishop of that Diocese. It was connected with a desire, on the part of the candidate himself, to visit this country, and at the same time continue to prosecute his studies. The consent of his Bishop was given to the measure, although it had not been advised by him.

AT a meeting of the Young Men of St. Clement's Church, New-York, held Monday evening, March 24th, pursuant to a notice from the desk, the Rector presiding, and Mr. W. Walton being appointed Secretary,

The following resolutions were unanimously adopted:

Resolved, That we do cordially approve of the objects contemplated by the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church, in the City of New-York," and under a sense of the responsibility which rests upon us in common with the other young men of our Church, we will give our hearty support through the said Society to the cause of Theological Education and Christian Missions; and that we do hereby call upon all the young men of this Congregation to give their aid, as far as they have ability, in carrying into effect these noble objects.

Resolved, That the Managers from this Church cause a copy of these Resolutions to be presented to each young man attending divine service in this Congregation.

Resolved, That a copy of these Resolutions be attested by the Chairman and Secretary, and published in the Churchman.

W. WALTON, *Sec.* L. P. BAYARD.

INTELLIGENCE.

CLERICAL CHANGE.—The Rev. Wm. P. Paige, Deacon, having brought a letter of dismission to this Diocese from that of Massachusetts, and been received accordingly, has thereby changed his canonical residence, and has been appointed the Missionary at Geneseo, Livingston county.—*Com.*

CONFIRMATION.—On the Sunday next before Easter, March 23, the Bishop of this Diocese confirmed 35 persons in Zion Church, in this city.—*Com.*

An election was held in St. Paul's Church, in this city, on Monday last, to supply the vacancy in the Rectorship occasioned by the resignation of the Rev. Dr. Tyng. Nearly all the votes given in were for the Rev. H. W. Ducachet, M. D., who was accordingly declared to be elected.—*Episcopal Recorder.*

Grace Church, Philadelphia.—The new church under this name, which was commenced in this city some months ago, was consecrated to the service of GOD on Saturday last. We understand that the situation and prospects of the Church are highly encouraging.—*Ibid.*

Society for the Advancement of Christianity in South-Carolina.—The anniversary meeting was held on the 4th of February, being the day preceding the annual meeting of the Diocesan Convention: after divine service and a sermon from the Rev. Mr. Philips, Rector of Grace Church, Camden, the annual report was read, and the officers of last year re-elected, with the exception of Mr. J. W. Mitchell, elected in the place of Mr. R. J. Turnbull, deceased.—*Gospel Messenger.*

Diocesan Sunday School Society.—The anniversary meeting was held on the 10th of February, (being the Monday succeeding the annual meeting of the Convention of the Diocese,) in St. Stephen's Chapel. The report was read and ordered to be printed. It is an interesting document, imbodying the reports of the auxiliary Societies and Schools. We regret to notice that a few of the Schools have not connected themselves with the general Society. Addresses were made, suggested by the report, in which the speakers impressively adverted to the responsibility of Sunday School teachers, and the necessity of their hearts being engaged. The officers as usual were elected.—*Ibid.*

Diocese of Rhode-Island.—We have received from a correspondent, to whose kind attentions we have been indebted on former occasions, some interesting items of intelligence with respect to the state of the Church in this Diocese. They indicate a continuance and increase of the encouraging prospects with which it has hitherto been favored.

We learn that the new and beautiful edifice recently erected in Bristol, R. I., was consecrated on Wednesday, March 5th, by the Right Rev. Bishop Griswold, under the name of St. Michael's Church. The sermon on this occasion was preached by the Rev. Dr. Crocker. On the following day the Rev. John Bristed was regularly instituted Rector of the Church. On the same day a confirmation was held by the Bishop.

The Convocation of Rhode Island assembled in Bristol, at this time, and most of the clergy of the Diocese, with some from neighboring states, were present.

On the 7th instant three-fourths of the pews of this church were sold for more than enough to defray the expense of the edifice, with its large organ, together with the appraised value of the pews in the old church, $16,800. The sale of the remaining pews will, it is thought, place the church, with respect to funds (as it is in other respects) in a flourishing condition.

It is understood that St. John's Church and Grace Church, Providence, have united to support a missionary in Illinois, under the direction of the General Missionary Society, provided that Society should, as of course it must, approve the measure.

We are also informed that the Rev. Joseph Muenscher has taken letters dimissory from the Eastern Diocese, and has been transferred to the Diocese of Ohio.

The Rev. John West, who has been for some time officiating in the New Church at Newport, has accepted a call to the Rectorship of the same.

The Rev. E. D'Wolf has resigned the parish of St. Paul's, South Kingston, and is now officiating at Pawkatuc Village, Westerly.

Church, Tithes.—[The following is the conclusion of Earl Grey's speech—it expresses opinions highly important.] Earl Grey resumed—Deprecating as he did all rash alterations in municipal corporations or the system of the poor laws, he should approach with great caution any general change affecting the Established Church. The noble Duke complained of sentiments said to have been expressed by many friends of government in speeches which were reported in the newspapers, and which he considered highly reprehensible in reference to the Church. Perhaps he (Earl Grey) did not read newspapers quite so much as he ought, or omitted to pay sufficient attention to them. The noble Duke appeared to wish for a confession of faith from him on the subject of the Church. He had no hesitation in saying he was a sincere friend of the Church—a devoted and zealous supporter of the Church. [Hear.] *He was not one of those who would for a single moment appear to encourage the theorists who were for separating Church and State. Such designs he considered wild, extravagant, and dangerous.* [Hear.] He had not concealed his opinion on the subject; he had had various communications with Dissenters, and did not hesitate to say that in some respects, and upon some points which they felt to be oppressive, they were entitled to speedy relief. As far as real grievances were concerned, he felt very anxious, and he was sure the heads of the Church were also anxious, that any relief which could reasonably be required should be afforded; *but if the Dissenters pressed for the destruction of the Church Establishment, he at once took his stand against them.* With respect to tithes, it was apparent that there existed a general disposition in the country to remove the source of grievances and dissatisfaction between clergy and people, which arose out of the present system of tithes. It was admitted that something must be done in reference to tithes, and it was his hope at no distant period to be able to bring the subject under their lordships' consideration.—*N. Y. Albion.*

The Bishop of Exeter and the Rev. J. Comyns.—A considerable sensation has been excited in some quarters, by the Bishop of Exeter's refusing to institute the Rev. Mr. Comyns to the vicarage of St. Erth, to which he had been presented by the Dean and Chapter of Exeter, in consequence of his declining to submit to an examination by the Bishop. The following statement appears, it is said by authority, in a late Exeter Gazette:—

'When Mr. Comyns, sen., attended the Bishop on the part of his son, requesting him to forego his demand of examination, as being unexpected by them, and unusual, the Bishop having informed him that this was not the first instance in which he had made the demand, proceeded to state explicitly his reasons for deeming examination in the present case indispensable.

'1. That it appeared that Mr. Comyns, jun., after having spent some years at Oxford, did not graduate there but at Dublin. (On this Mr. Comyns admitted, that the cause of his son's having had recourse to Dublin for his degree, was that he had failed in his examination at Oxford.)

'2. That having been born and bred in Devonshire, and his family residing in this county, he had gone to Norwich, where he had been ordained both deacon and priest.

'A long conversation ensued, Mr. Comyns earnestly soliciting the Bishop to forego his demand, offering that his son should for the first year have the assistance of an experienced curate in the care of his parish, but resting his suit on the alleged nervousness of his son. To this plea of nervousness the Bishop answered, by stating that the manner in which his examination would be conducted would prevent the possibility of its exciting any undue alarm, for that the party would be left alone with writing materials and a Bible, and would only be required to write an English composition on a text of scripture, which the Bishop would select, for the purpose of ascertaining his ability to feed the flock of which it was intended he should be the pastor.

'Mr. Comyns said, that such was the degree of his son's nervousness, that he would rather abandon the living than incur the examination. But he expressed himself in handsome terms of the Bishop's kindness to him during the interview, and more than once declared his conviction that the Bishop was actuated solely by a sense of duty. After waiting three days to enable Mr. Comyns, jun. to think better of his determination, the Bishop gave notice to the Chapter of his refusal to institute and the reason.

'Subsequently, when Mr. Comyns, jun. had renounced all right accruing to him under the presentation, as an ecclesiastical patron in such a case has not a right to amend his presentation, the Bishop offered to the Chapter to collate any proper person, whom they as a body might wish to recommend, but the Chapter having no wish to recommend, the Bishop communicated with the Archdeacon of Cornwall respecting the curates in that county who might be most fit for such a living, and finally collated Mr. Punnett as the individual in whose favor he had received the strongest attestations for learning, ability, and zealous and judicious care of the important parish in which he had for several years been employed as curate.'

The following letter has also been sent to the Archdeacon of Exeter by the Bishop:—

'*Exeter, Dec.* 31.

'DEAR MR. ARCHDEACON,—Much publicity having been given to a recent refusal on my part to institute a clergyman presented to a living, because he declined submitting to an examination, and endeavors having been made to excite an apprehension that this is the commencement of a new and arbitrary practice, or at best a revival of an obsolete statute, for the purpose of drawing the patronage of livings to myself, I think it may conduce to the preservation of that confidence which I wish to subsist between my clergy and myself if I inform them, through you and your brother Archdeacons, of the course which I have pursued, and shall continue to pursue in this particular.

'It is simply this: to require examination of every person presented to me for institution in whose case there appear to me grounds of apprehension that he is either unsound in doctrine, or deficient in those attainments which are necessary for the due performance of his sacred duties.

'Of the power thus exercised by me it cannot be necessary for me to remind you, or my clergy in general, that it is no novelty; that it does not rest on an antiquated statute, but is really of the very essence of episcopal government; that it is as such part of the common law of the realm, and recognised to be so by the statute which has been cited; that the canons of the Church of England expressly enforce it; that our highest courts of law respect and uphold it; that our books of law treat it as a matter of ordinary and notorious practice.

'I am in hopes that my clergy will think that in my own feelings toward them, evinced in my intercourse with them during the last three years, they have a sufficient guarantee against the vexatious exercise of this or any other power belonging to my office. Be this, however, as it may, I am confident that few among them will expect, and not one will wish, that I should be "partaker of other men's sins," by wilfully or heedlessly consigning the most awful commission which man can receive, the cure of souls, to those of whom I may have reason to apprehend that they are incapable of discharging it faithfully and usefully.

'You will oblige me by communicating this letter to the clergy of your archdeaconry, in any manner which you may judge best. For be assured that on this and all occasions it is my earnest wish to state plainly and explicitly the rules by which I regulate my official conduct, and the reasons on which they are founded.

'I am, dear Mr. Archdeacon, your very faithful friend and brother, 'H. EXETER.'

We have no disposition to enter on the merits of this individual case; but we rejoice to observe that the importance of some examination of persons presented to livings, is thus recognised in one Diocese at least, and hope it may be generally adopted, and if need be, placed under such regulations as may prevent the possibility of abuse.

OFFICIAL.

Translations from the Telegraph of Port-au-Prince, Jan. 26, 1834.

MONDAY, the 20th inst., at 4 o'clock in the afternoon, the Right Rev. Dr. England, Bishop of Charleston, Apostolic Legate of the Holy See, had a special audience from the President of Hayti, and, after the usual complimentary forms, addressed his Excellency in the following manner:—

"Excellent Sir,—It is to me a subject of regret, that the imperfect manner in which I speak the French language, prevents me from expressing those sentiments, as I would wish, which I am so anxious to convey on the part of the holy See, of which I have the honor to be the unworthy representative.

I would wish to describe, in an adequate manner, the peculiar interest which the Holy Father takes in the prosperity of the Republic of Hayti, not only on account of the Church of which he is the visible head, but from the goodness of his heart, which wishes every temporal blessing to so large a portion of the human family. Though the Republic be separated from him by seas and mountains, yet, in spite of this separation, he claims her as his children, and embraces her with affection.

He regrets that the efforts heretofore made for the establishment of religion upon a solid basis, had not met with better success; but he cherishes the hope, that the efforts of the government of Hayti, associated with those of the holy See, and strengthened by the zeal of the good citizens of the Republic, would ensure, under the present circumstances, the happiest results.

May I be permitted to mention that, with GOD's benediction, the best means to realize our expectation, should be the adoption of prompt and efficacious measures to found a capable clergy, enlightened and virtuous, and of regulations of discipline upon principles of Catholic administration, at once simple and solid, conformable to the best interests of the Republic of Hayti. Such a regulation would maintain the dignity of its hierarchy, and elevate the character of the Republic itself, in a manner truly respectable among Catholic nations.

To these observations I would wish to add the expression of the high opinion entertained by the holy Father of the zeal for religion, manifested by the President himself, in consideration of the private virtues and public services which have secured for your Excellency a distinguished place in the affection and esteem of the holy See.

The Brief of the Pope, which I have the honor to present to your Excellency, conveys the nature and extent of my mission, and will attest the affectionate sentiments of the holy Father."

To this address of the venerable Prelate, the President of Hayti replied, that he was affected with the sentiments which the Bishop had just addressed to him in the name of the holy Father; that, not only as the chief magistrate of the state, but as a Christian, he had always honored the Catholic religion, which is that of the majority of Haytians; that he sincerely wished, for some time past, that some endowments should be made for a capable clergy; that his efforts had constantly tended to the attainment of that object, but that they had been thwarted by frequent obstacles; that his joy was great to see that that period of time had at last arrived, when his wishes would be fully realized for the good of humanity, for the glory of the Catholic religion, and for the prosperity of the Republic of Hayti; that he concurred with as much eagerness as pleasure in every thing in harmony with the constituted laws and regulations of the Republic, that should add lustre to the truths of faith, and to the best ecclesiastical discipline. His Excellency concluded by saying, that he received the Brief of our holy Father the Pope with satisfaction, and that he should not fail, in reply, to add the proofs of his sentiments of veneration for the head of the Roman Catholic Church; that as to the Legate himself, he received him with pleasure, not only as regards the important mission with which he was charged, but by reason of his personal virtues and philanthropy, the celebrity of which had already preceded his arrival in our country; and that he had given orders, during his stay in this capital, that he should be treated with that marked attention due to his character.

To our dear Son, the illustrious and honorable Boyer, President of the Republic of Hayti—

GREGORY XVI., PONTIFF.

Truly dear, illustrious and honorable Son, Grace and Apostolic Benediction:

Numerous and frequent reports, as well as the correspondence of your ministers, have informed the chief See of Rome, which we occupy by the grace of GOD, of the zeal which distinguishes your Excellency, and of the ardent desire to see the Catholic religion flourish and consolidated, which the constitution of the Republic of Hayti decreed the religion of the state. These sentiments, so worthy of a Christian, and of an enlightened chief, have penetrated us with the liveliest satisfaction, both because we hope that they will greatly contribute to the increase of the glory of GOD, and the eternal salvation of men; and because they will be for you, whom we have long since cherished in JESUS CHRIST, an honorary distinction, during the whole course of your life; and you will merit in eternity great and unspeakable rewards. It is not that in the past years the Apostolic See of Rome has not exerted itself to consult, whether by missions or correspondence, the interests of faith in the illustrious Republic of Hayti; but the changes of events, the distance, the many circumstances, have retarded all this until now, to establish any thing solid or definite. To-day, then, we have finally determined to send near your Excellency our legate, the venerable brother, John England, Bishop of Charleston, in the United States of America, whose fidelity, talents and piety are known, in order to consult with your Excellency on the affairs of the Catholic religion for the entire extent of the Republic of Hayti; to deliberate with you concerning the selection of pastors, who will be proposed for our appointment, to form a capable clergy, to establish ecclesiastical discipline, to provide for the spiritual wants of the people; in fine, that by the countenance and assistance of your Excellency, the object of our ardent desires and pressing solicitations, our aforesaid legate may execute this great work with success, and without any obstacles; we have invested him with the necessary authority of the holy See, and we earnestly recommend him to you in order that he may find, in your exalted station, aid and protection. In the meantime, and in this hope, we extend, with all our heart, to your Excellency, and the Republic which you govern, the Apostolic benediction.

Given at St. Peter's in Rome, and sealed with the seal of the fisherman, the 20th of May, 1833, and the third of our Pontificate. GASPAR GASPARINI.

On Sunday morning, 19th inst., we heard of the arrival of the venerable Bishop of Charleston. Landing without any pomp or display, the prelate, worthy of the primitive times of Christianity, immediately repaired to the Church, where he made himself known to the Vicar-General. Father Joseph Salgado hastened to announce the arrival of the Bishop to the government; and forthwith orders were given that every mark of attention should be bestowed. The Clergyman's house was adorned with suitable furniture, and every thing was so regulated as to render his stay in our capital agreeable and satisfactory.

The authentic documents, which we have published to-day in the official part of our paper, will give to our readers an idea of the mission which Dr. England is charged to accomplish in Hayti. The Gospel, in proclaiming union among men, and equality before GOD, abolishes the privileged class invented by despotism, destroys those distinctions of colors ordained by pride, and breaks the shackles forged by avarice. It belongs to the Vicar of JESUS CHRIST to be above prejudices, which still check the spirit of philanthropy among nations, which boast of their superior knowledge and of liberal principles. Pope Gregory XVI., in his Brief, dated the 20th May last, acknowledges in an honorable manner, without restriction and without conditions, the Republic of Hayti as a free, sovereign and independent state. His Holiness wishes to meet our views. What more can we desire? Therefore let us pray that the mission of Dr. England may meet with the happiest result, and that proper arrangements, in harmony with our constitution, may establish the edifice of religion upon a solid basis.

We have just learned that commissioners have been named by his Excellency the President of Hayti, to confer with the legate of the holy See, and that the conferences will be opened to-morrow morning the 27th.

Centenary of the Secession Church in Ireland.—On Wednesday, the 25th ult., religious services were attended to in the meeting-house of the Rev. John Lowry, Upper Clennaneesse, in commemoration of the centenary of the Secession Church, as unavoidable circumstances prevented their observance of the 16th November. The devotional exercises were conducted by the Rev. Thomas Lowry, of Glenhoy, who also preached an appropriate sermon from 122d Psalm, 6th verse. In the course of the sermon it was stated, that the Seceders were originally members of the Established Church of Scotland, and that their secession from that church took place in consequence of a sermon preached by the Rev. Ebenezer Erskine, from 118th Psalm, 22d verse, in which, before the assembly, he showed the evils of patronage, at that time so prevalent among them, and the nature of the Arian and other anti-scriptural doctrines that were then advanced by Professor Simpson, of Glasgow, and Professor Campbell, of St. Andrew's. A vote of censure, and, subsequently, of disannexion, having been passed against him and those who adhered to him, Messrs. Erskine, Wilson, Fisher, and Moncrief, protested against the authority of the assembly, and seceded, not from the doctrines or government of the Church of Scotland, but from the errors and defection prevalent therein. Their numbers were, at first, small; but their steady adherence to the doctrines, worship, government, and discipline of the word of GOD, as exhibited in the standards of the Church of Scotland, speedily secured to them the co-operation of many conscientious and zealous supporters. In Ireland, they have at present about 130 congregations, and 124 ministers. They all "speak the same things," and have no divisions among them, and they have ever been the firm advocates for civil and religious liberty.—*Correspondent of Belfast News Letter.*

Sir Thomas More being Lord Chancellor of England, observes Baker in his Chronicle, at the same time that his father was a judge of the King's Bench, he would always, at his going to Westminster, go first to the King's Bench, and ask his father's blessing before he went to sit in Chancery.

NOTICE.

THE first annual meeting of "The Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York," will be held in Christ Church, on Thursday evening next, 3d April, at 7½ o'clock. All persons interested in the objects of the Society, particularly the young men of this city, are invited to attend. Several addresses may be expected.

PIERRE E. F. MCDONALD,
CHARLES W. CARMER,
CLEMENT GUION,
W. WALTON,
A. W. O. SPOONER,
Committee of Arrangements.

ARTICLES OF THE EPISCOPAL CHURCH.

THE lower room, in the building corner of Canal and Varick streets, being found to be too small to accommodate the persons who wish to attend the Lectures on the Thirty-nine Articles, a larger room, in the *second story* of the same building, has been obtained. The service will commence hereafter at half-past 7 o'clock.

March, 1834. F. H. CUMING.

Calendar.

MARCH.

30.—Easter-Day.
31.—Monday in Easter-Week.

APRIL.

1.—Tuesday in Easter-Week.
6.—First Sunday after Easter.
13.—Second Sunday after Easter.
20.—Third Sunday after Easter.
25.—St. Mark.
27.—Fourth Suuday after Easter.

ACKNOWLEDGMENTS.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums toward the erection of the Church of the Epiphany in Stanton-street.

By the Committee of the Church of the Ascension—		
From Mr. H. W. Field,	$50 00	
" Mr. J. H. Foster and friend,	30 00	
		80 00
By the Committee of Grace Church—		
From Mr. Lewis Curtis,	25 00	
Cash,	25 00	
From Mr. Wm. Bard,	15 00	
		65 00
		$145 00

LEWIS PHILLIPS, *Treasurer*,
No. 54 Wall-street.

THE Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following sums:—

From "A Friend, for the use of the poor,"		$4 00
From William C. Pierrepont, Esq., by the hands of Swords, Stanford & Co., "for the Sunday School,"		4 50
From Mr. E. W. Townsend, for the Infant School,	5 00	
From Mr. J. W. Mersereau, do.	3 00	
From Mr. F. R. Lee, do.	3 00	
		11 00

LOT JONES,
March 26, 1834. 192 Allen-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 28th, from the following persons, viz.:—

Postmaster, Bethel—Rev. S. B. Shaw, *with remit.*—Postmaster, Natches—Rev. R. Hubbard—Wm. N. Craighill—Postmaster, Bridgeport, Conn.—George, Latimer & Co.—Charles Stimpson—Rev. Thomas Gadsden, *with remit.*

PRIVATE TUITION.

THE REV. ROBERT W. HARRIS is prepared to receive into his family *twelve* pupils, of whose English and Classical education, preparatory to their admission into College, he will take charge. His situation at Whiteplains, Westchester county, N. Y., is remarkably healthy, and his arrangements for the accommodation of scholars such as will meet the wishes of the most anxious parent.

Parents, who may be disposed to intrust their children to his care, are assured, that every attention will be paid, as well to their religious instruction and moral deportment, as to their advancement in human learning.

Whiteplains is distant twenty-six miles from the city, with which there is a daily communication by a line of stages.

Terms.—$200 per annum, inclusive of every expense of board and tuition, and payable quarterly in advance. Each pupil to furnish his own cot, bedding, &c., as at other schools.

Any additional information, if desired, may be obtained on application by letter to Mr. H., or by inquiry of Swords, Stanford & Co., No. 152 Broadway.

References.—Rt. Rev. B. T. Onderdonk, D. D., Rev. J. M. Wainwright, D. D., Rev. William Berrian, D. D., Professor J. McVickar, D. D., Rev. William Creighton, D. D., Professor N. F. Moore, LL. D.

March 26.

SEMINARY FOR YOUNG LADIES.

THE second term of Miss Cornwall's School for young ladies, in Cheshire, Conn., will commence on Wednesday, the 16th of April.

Tuition per term of twenty-two weeks:

Common English Studies,	$6 00
Higher Branches, (including Mathematics,)	9 00
Music, (with use of instrument,)	18 00
French,	9 00
Latin,	9 00
Drawing and Painting,	10 00

Board may be obtained in the family of the Principal, and other families, for $1 50 per week, (exclusive of washing.)

References: Rev. Dr. Judd, Principal of the Episcopal Academy, and B. Beach, Esq., Cheshire; Right Rev. Bishop Brownell, and Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. W. Jarvis, Chatham, Conn.; Rev. Dr. Turner, Rev. Dr. Hawks, Rev. Dr. Anthon, and F. Smith, Esq., New-York. March 8. 6w—55.

PEW IN ST. JOHN'S CHAPEL.

FOR SALE,

PEW No. 88 in St. John's Chapel, right hand side in the middle aisle, one of the best situations in the Chapel, very handsomely fitted up. For terms apply to

SWORDS, STANFORD & Co.
152 Broadway.

From the Cincinnati Mirror.

Jerusalem.

Queen of Judea's stricken land,
Thy garland, faded from thy brow,
Lies wither'd on the desert's sand,
And trampled by the Arab now—
The laurel boughs of Lebanon
Still brush the blue unspotted sky;—
Their plumes still quiver in the sun,
Which lights thy ruins from on high;—
But on thy brow so desolate,
Seems stamp'd the blasting seal of fate!—

Bright Kedron's brook still flows along
In odors, 'neath the palm tree's shade,
Unmindful of the pilgrim's song,
Upon its banks there weeping laid;—
And Gethsemane's spicy bowers
Trail their low vines upon the ground;—
Wither'd and blasted are its flowers,
Which once did lull their fragrance round;
Nought greens the cursed and sterile clod,
Save where perchance the Saviour trod!—

But nought upon thy guilt-stain'd brow
Will rear its verdant, blooming head!
Nought but the paly meteor's glow
Lights up the 'city of the dead!'
Thou fallen Queen! thy lyre is broke,
Which thrill'd to thy own God alone!
No longer to the inspired stroke
Of monarch minstrel on the throne,
Its chorus of gratitude resound,
Or breathe their hallow'd notes around.

Above the sculptured column's form,
The mournful cypress twines in gloom,
While in the glistening sunbeams warm
The scorpion basks upon the tomb!
The marble hall where music roll'd,
The silent street—the holy gnome,
Of thousand spires of gleaming gold,
Are now the savage jackall's home!
And o'er the temple's sacred shrines,
A wreath of death the ivy twines:—

For o'er thy brow, Jerusalem,
Calvary's stain'd height in vengeance towers:
The blood which dropp'd from Jesse's stem,
Still reddens in Gethsemane's bowers.—
But shall the desert's sun no more
Shed its bright rays round nature's tomb?
Shall not the star which glitter'd o'er
The heathen night of blackest gloom;
Again gleam round its emerald light,—
Again dispel Judea's night?

Rise! Rise, imperial Salem, rise,
Lo! on thee dawns Millennial morn!
Look up! look up, upon the skies!
See—see its herald star, new born,
Hangs over thy brow a brilliant token,
That the dead curse's spell is broken!

Catholic Telegraph.

From the Barbadian.

Consecration of a Church.

Jehovah, Lord of heaven,
By men on earth adored,
A temple now to thee is given!
Accept the offering, Lord!

Here may thy glory rest!
Here may thy truth be known!
Be thou by every heart confess'd,
As God and Lord alone!

Here, Lord, thyself reveal,
Thy holy truth impart!
The doctrines of thy kingdom seal
On every humble heart!

Give to thy word success,
That thousands may come in,
With heart and life thy truth profess,
And cease from every sin!

Hence may thy children rise,
Made pure by truth and love,
To blissful mansions in the skies,
And sing thy praise above!

Elbon.

EDUCATION.

From the Episcopal Recorder.

BRISTOL COLLEGE—CHARTERED.

To the friends of Education and the Church:—

The deep interest felt throughout the Episcopal Church of this country, in those literary institutions in which liberal and sound learning, and intelligent and fervent piety are cherished, in connexion with her pure and scriptural worship and a high standard of Christian enterprise and self-denial, may be regarded as an earnest and pledge of the generous and cordial sympathy with which they will regard not only the present auspicious crisis in the history of *Bristol College*, but its future progress and usefulness.

This important and rising institution is now invested with the fullest college privileges by a bill of incorporation, which having received the signature of the Governor of this Commonwealth, has become a law.

The second section of this bill enacts, "*That the said College shall for ever hereafter be called and known by the name of* Bristol College."

The fifth section is as follows: "*The President and Professors of the said College shall have power to grant and confirm, in concurrence with a quorum of the Board of Trustees, such degrees in the liberal arts and sciences, or such branches thereof, to such students of the College or others, whom by their proficiency in learning or other meritorious distinction they shall think entitled to them—as are usually granted in other colleges and universities, and to grant to such graduates such diplomas or certificates under their common seal as may authenticate and perpetuate the memory of such graduation.*"

The following are the faculty and other officers of the College:

Rev. Chauncey Colton, A. M., President.
Rev. Caleb I. Good, A. M., Professor of the Latin and Greek Languages and Literature.
[*] Wm. N. Pendleton, Professor of Mathematics and Natural Philosophy.
[†] ——— ———, Professor of Rhetoric and Oratory.
[‡] ——— ———, Professor of Chemistry and Natural History.
Rev. George W. Cole, A. M., Senior Tutor.
Chester Newell, A. B., Junior Tutor.
James C. Hulme, A. B., Teacher in the Latin and Greek Classics.
Joseph B. Grout, Actuary and Superintendent of the College shops.
Adam Price, Steward and Superintendent of the farm and gardens.

This College may now justly be considered as possessing advantages which will entitle it to rank among the colleges and universities of the country. The present number of students connected with the several departments of the institution, is between eighty and ninety. The course of college studies embracing four years, is as elevated, thorough and extensive as in the colleges of the eastern States. The location is one of singular beauty, and of great exemption from the temptations usually incident to college life. *Manual labor*, as a specific requisition of the Corporation and Faculty, fills up a part of the intervals of study, and is found greatly to contribute to the health and energy of character of the students, and considerably to diminish their expenses. Each student is credited for his labor according to the estimate of the *Actuary* and Prefects of the manual-labor classes in the shop and on the farm, and the amount deducted from his college bills. These bills, embracing tuition, board and room rent, are $98 00 for the college year of forty weeks. Provision has been made by the Episcopal Education Society, to meet the college bills of such students as have a view to the ministry, on *scholarship foundations*. The incumbents of these foundations become responsible to the Education Society for $75 00 annually, so long as they are continued upon the scholarships, as a loan *without interest*, to be refunded at such times after they enter upon their profession as may be in their power.

The peculiar religious advantages of this College present a feature of great interest. The President sustains the relation of *pastor* to the students and families connected with the institution. The Faculty as a body recognise also the obligations and duties of religious guardianship over the students. At the Faculty meetings of each week the religious state of the College and the spiritual interests of individual students are made subjects of inquiry and prayer in connexion with their progress in study, and their faithfulness in business in the manual-labor department.

The weight of religious influence on the part of a large number of pious students who are studying for the ministry, should be regarded as of very precious account in this estimate. Of the whole number of students, it is hoped that between fifty and sixty are truly spiritual in heart and life. Several of these appear to have been brought to a saving knowledge of the truth, since their connexion with the College. The greater part of those who are regarded as truly pious, are now communicants in the College Church. The exemplary, and in many instances, deeply serious deportment and spirit of the remaining part of the students, afford the most animating promise.

The moral power and efficiency already possessed by this College, and beginning to be exerted in the promotion of the most cherished objects of beneficence in the Church, may be in some degree illustrated by the doings of its Infant Missionary Society, which is auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States. A course of monthly missionary lectures in connexion with the general subject of Christian beneficence, and the responsibilities of the Church in the nineteenth century, was commenced soon after the organization of the institution. These lectures are especially designed to promote and cherish an intelligent and scriptural missionary spirit, among the students and the other members of the congregation of the College Church. The Missionary Society was organized on the first Monday evening of December. *It will this year contribute to the cause of missions in the Church more than* $300. The monthly contributions making up this aggregate, are upon the following simple plan: *A missionary subscription book* is formed for the year, of three or four sheets of paper, stitched together. The caption of the first page is, "Missionary subscriptions of the Faculty, students, and families of Bristol College, for the year 1834." Below this, is a specific pledge for a monthly contribution, which pledge is underwritten by those who subscribe. (An article of the constitution requires that this monthly contribution shall be 3 cents or more.) Each page of the book is ruled in such a manner as to leave on the left hand margin a space for the subscriber's name, and on the right of this, twelve spaces for the twelve months of the year, each of which is designated by the name of the month, as Jan. Feb. Mar. &c. When the subscription is made, commencing, for example, with the month of January, the amount which the subscriber pledges to contribute each successive month of the current year, is placed in the space for January, and paid at the time. At each subsequent monthly missionary meeting, he brings the same amount wrapped in a small piece of paper, which has his name and amount of monthly subscription legibly written within, and when the box is presented, drops it in *as a contribution*. At the close of the meeting, the Treasurer of the Society, on examining the collection, opens the paper, and finding the amount to agree with the monthly pledge of the individual, enters it in the blank space for that month; and so on during the year. Thus the important, and, to a certain extent, essential idea of *systematic* and *periodical contribution*, is kept before the mind, while the scriptural principle of giving "according as the Lord hath prospered," is more deliberately weighed and acted upon at the *time of subscription*, and a lively interest in the object is cherished, along with the feeling of self-denial, which is an important aliment in a vigorous and efficient habit of Christian beneficence.

It should be observed, that this principle of self-denial in the contributions of the students, is modified in a very interesting manner by the circumstance of their manual labor—each student actually making his systematic and regular contribution from the avails of his work. Thus, more than three quarters of the amount paid into the Lord's treasury, in aid of missions, from the College this year, will have been earned in the shops, and on the farm and gardens. This, however, is only a fraction of the avails of their labor, a few contributing twenty-five cents, and a few fifty cents, but the majority of the students only twelve and a half cents a month. By an article of the constitution of this Society, seventy-five dollars are annually to be paid to the Treasurer of the Episcopal Education Society, to found a scholarship, to be called "The Missionary Scholarship of Bristol College." This is designed to support some student who has devoted his life prospectively to the missionary work in a foreign field, and who is prosecuting his studies with this view. May not the friends of Education and the Church—the friends of this institution, which has been founded in the prayers and faith of the Church, look forward to the time when this Infant Missionary Society, which is springing up as a vine, to cluster about its walls, shall not only be training a young missionary disciple for the field within those walls, but actually supporting one missionary in his self-denying and holy work, and sending forth many others. This will, under Providence, depend greatly upon the prayers, and the prompt and liberal aid which the College may receive at this important crisis of its history. We are even now forcibly reminded of the language of the sons of the Prophets to Elisha: "*The place where we dwell is too strait for us.*"

Should the facts imbodied in this article as illustrating, though but imperfectly, the present state and prospects of this College, over which I have been called to preside, excite an interest in its behalf at all commensurate with its claims upon public favor and patronage, I propose, in a series of three or four short papers, respectfully to present those claims to the friends of Education and the Church, in the hope that further opportunity may be afforded, and a disposition excited to aid the Corporation and Faculty in the interesting work assigned them.

Chauncey Colton.

Bristol College, March 9, 1834.

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[*] Late Assistant Professor of Mathematics in the United States Military Academy at West Point.

[†] The duties of this chair are at present performed by the President.

[‡] The duties of this chair will, for the present, be discharged by the Professor of Mathematics and Natural Philosophy.

"Ah!" said Dr. Goodwin, in his last moments, "is this dying? How have I dreaded as an enemy this smiling friend!"

PARISH RECORD.

EPISCOPAL CHURCH AT RUSHVILLE, ILLINOIS.

To the Editor of the Episcopal Recorder.

Rushville, Illinois, Feb. 1834.

The following proceedings lately held in this place, are enclosed to you by order of the meeting, with a request that they may be published in your paper.

Our object in publishing them is, that the friends of the Church may know that a few of their brethren—devoid of all religious privileges, and having no opportunity of instruction or public worship, save what is derived from lay reading in their private houses—have associated themselves into a Church, and are anxiously exerting themselves to procure the blessings of pastoral food and instruction. Our first and greatest want is a pastor. We cannot recognise the ministers of other denominations as authorized to administer the sacraments to us; and are therefore in great suffering for want of them. Our appeal is to our brethren in the United States generally. That they who have the means of sending abroad missionaries to preach to the Heathen may consider whether it is not worthy of their piety and benevolence, to send missionaries where persons are that profess Christ and his Church, but are languishing and suffering for want of our parental ordinances and instructions. Some of our brethren, for conscience' sake, are firm in their adherence; while some others despairing of ever seeing our Church opened here, have attached themselves to other denominations. And if the interest of the few who have now associated themselves does not make a sufficient appeal, we would also urge that our village is surely destined, we believe, to become one of the most respectable towns of the State; and that from the information we have received, we believe that our number will rapidly increase each year—and that if we now receive the fostering care of the Church, we have no doubt that a very numerous and respectable Church will be built up here.

We are not now able to support a minister, but will gladly do all that we can, and we pray God that the voice from the wilderness which is now addressed to you, may visit every heart, and finally yield the fruit which we so much need, and so earnestly desire. Our shoulders are to the wheel, and again we say, Can you help us?

After associating ourselves into a Church, we held a church-meeting to pass some necessary resolutions. It was then ordered that a copy of the article of association with a notice of those proceedings, be sent to you for publication. We also request that all other papers friendly to our interest may insert the same. The surrounding country is now a point to which a very heavy tide of emigration flows, and it may be that many of our brethren coming here, would thereby be informed that our Church has erected her standard here, and is open to all who will come.

At a meeting held in Rushville, Illinois, in the house of Edward Worthington,—Epaphroditus Cossitt being called to preside, and J. T. Worthington appointed clerk, the following article of association was adopted and signed by twelve persons.

February 4, 1834.

In the name of Jesus Christ our Lord and our God, who, we trust, has inclined our hearts to move in this holy work, we have assembled, and do hereby associate ourselves together to form an apostolic Church, in this part of our Lord's vineyard; and do hereby declare ourselves a Protestant Episcopal Church, to be called Christ Church, in the parish of Rushville, Illinois, and to be entirely subject to the power and authority of the Protestant Episcopal Church in the United States of America, and submitted to the laws and canons of the same.

After passing such resolutions as were necessary for the government of the Church, it was

Resolved, That the Vestry be instructed to address a circular letter to the Rt. Rev. Bishop Meade, of Virginia, Bishop Smith, of Kentucky, Bishop McIlvaine, of Ohio, Bishop Onderdonk, of New-York, and Bishops White and Onderdonk, of Pennsylvania, and such other Bishops as they may think proper, giving them a copy of this article of association; the number and condition of our Church and its prospects; and asking that we may be remembered in the prayers of their churches, and that they will give us their assistance in procuring a missionary pastor to be located here.

Resolved, That it is the duty of the members of this Church, until they can, by the blessing of divine Providence, obtain a rector, to assemble on every Lord's day, and have lay-reading.

Resolved, That a copy of this association and a notice of this meeting of the Church, be signed by the President and Secretary, and forwarded by the Secretary to the Recorder at Philadelphia for publication.

Epaphroditus Cossitt, *President.*
J. T. Worthington, *Secretary.*

DEVOTIONAL.

VIRTUES OF A HOLY LIFE.

Fervency in devotion;—frequency in prayer; aspiring after the love of God continually;—striving to get above the world and the body;—loving silence and solitude, as far as one's condition will permit;—humble and affable to all;—patient in suffering affronts and contradictions;—glad of occasions of doing good, even to enemies;—doing the will of God, and promoting his honor to the utmost of one's power;—resolving never to offend him willingly, for any temporal *pleasure*, *profit*, or *loss*. These are virtues highly pleasing to God.

Self-denial does not consist in fasting and other mortifications only, but in an *indifference for the world*, its *profits*, *pleasures*, *honors*, and its other idols.

It is necessary that we deny ourselves in little and indifferent things, when reason and conscience, which is the voice of God, suggests it to us, as ever we hope to get the rule over our own will.

Say not, it is a trifle, and not fit to make a sacrifice of to God. He that will not sacrifice a little affection, will hardly offer a greater. It is not the thing, but the reason and manner of doing it; namely, for God's sake, and that I may accustom myself to obey his voice, that God regards, and rewards with greater degrees of grace.

The greater your self-denial, the firmer your faith, and more acceptable to God. The sincere devotion of the rich, the alms of the poor, the humility of the great, the faith of such whose condition is desperate, the contemning the world when one can command it at pleasure, continuing instant in prayer even when we want the consolation we expected: these, and such-like instances of self-denial, God will greatly reward.

They who imagine that self-denial intrenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions, (which will come one time or other,) to foresee them without amazement, enlightening the mind, sanctifying the will, and making us to slight those baubles which others so eagerly contend for.

Mortification consists in such a sparing use of the creatures, as may deaden our love for them, and make us more indifferent in the enjoyment of them. This lessens the weight of concupiscence which carries us to evil, and so makes the grace of God more effectual to turn the balance of the will.

Carnal men cannot comprehend that God loves those whom he permits to suffer; but faith teacheth us, that the cross is the gift of his love, the foundation of our hope, the mark of his children, and the title of an inheritance in heaven. But unless God sanctify it by his Spirit, it becomes an insupportable burthen, a subject of murmuring, and an occasion of sin.

He that loveth life, (that is, is fond of it,) for the sake of the pleasures and advantages it affords, will soon lose the love of heavenly things; the love of God, of his soul, and of the duty he owes to them: he hates it, who does not value it in comparison of eternal life, which he hopes for. A Christian gives proof of this by mortifying himself.

Those whom God loves, in order to a happy eternity, he weans from the pleasures of this present life.

Temperance consists in a sober use of all earthly, visible things, and in confining ourselves within the compass of what is necessary.

WITH GOD ALL THINGS ARE POSSIBLE.

The Almighty God enable me to conquer the temptation of riches, and to get above the allurements of this present life.

Christian self-denial is, to resist and crucify in ourselves the spirit and inclinations of Adam,—the flesh, its affections and lusts,—to die to our passions, in order to follow the motions of the Spirit.

FASTING.

Necessary to bring our hearts to a penitent, holy, and devout temper; and to perform the vows that are upon us.

By *fasting*, by *alms*, and by *prayers*, we dedicate our *bodies*, *goods*, and *souls*, to God in a particular manner.—*Wilson's Sacra Privata.*

A PRAYER TO KEEP THE TONGUE, AND TO ESCHEW THE INFECTION OF THE WORLD.

To thee I cry, O Lord; hear me speedily; let my prayer be as a sweet taste and savour in thy presence, and the lifting up of mine hands as an evening sacrifice. Lord, set a watch about my mouth, keep my lips and my tongue also, that they speak nothing amiss, (as do the ungodly,) but that they call purely and heartily upon thee, and report thy worthy praises. Bow not mine heart to lust after evil, nor to follow the fashion of the wicked and abominable sinners; lest I happen to cloak my wickedness with other sins, as hypocrites do. Let me not live as they would have me do, but rather as it shall best please thee. Let me not approve either their councils or their deeds, though they cast never so godly a show and fair face to the world. Let me not hearken to the enticings and sweet baits of the ungodly, which counsel me to filthy and unclean things: but rather let me give good ear to the righteous and godly man, though he correct sharply and chide me. Let me always have a ready eye toward thee only, in thee to trust, and to apply myself unto thee. Cast not away my soul, neither suffer it to perish. Keep me that I be not tangled with the snares of the ungodly, and from the privy traps of malicious persons save me. Defend me, Lord, through thy grace, for in all our own devices and works can nothing be found sure for us to trust upon.

VARIETIES.

From the Gospel Messenger.

WORDS AND PHRASES.

One fruitful source of misunderstanding in the affairs of religion and the Church, is continually found in the erroneous application of expressions frequently in use. In the employment of language nothing is better known than that words and phrases, in the lapse of time, change their ordinary meaning. A single instance will afford an explanation. The term "high-minded," as it occurs in 2 Tim. iii. 4, Rom. xi. 20, and till within a few years commonly understood, implied a proud, an arrogant and unamiable temper; but *now* it is used to designate the presence of honorable and noble sentiments and feelings. This instance is sufficient to show, that we often run into the use of words without a careful attention to their real meaning; and that this habit is productive of no inconsiderable mischief cannot be doubted.

Among the expressions misapprehended, is that in the Apostles' Creed, and of course continually presented—"He descended into Hell." In order to be as brief and distinct as possible, let us remark, that the old Saxon word *Hell* is used by the translators of the Bible for two very different words in the original. These words are *Hades* and *Gehenna*. Hades means, as the Rubric before the Creed expresses, "the place of departed spirits"—a concealed and invisible place,—"the unseen world" according to the great Bishop Horsley. To this invisible place, *Hades*, all souls go when separated from the body. The souls of the penitent and faithful rest in that part of Hades where they enjoy comparative happiness, and the anticipations of that higher glory which is to be theirs when the Lord shall descend to conduct them through the air to their imperishable abode of felicity in the presence of himself, with the Father and the Holy Ghost. In that other part of *Hades*, where Dives and all the associates of unrepented sin there wait the fearful arrival of the day when they are to be discharged from their intermediate state, they are to remain in dread anticipation of the final disclosures of the displeasure of their Judge.

So much for the word *Hades*. The word *Gehenna* is used for a place of torment. It is to be regretted that the translators had not used the word *Hell* simply for the translation of *Hades*, and left the word *Gehenna* to stand for the place of torment. The best way to remedy the evil is, for all Christians to be carefully instructed in the double meaning of the word Hell, and then there will be neither scrupulous fears in the use of the article in the Creed, nor will there be mistakes in comprehending the language of the revealed word on this subject.

Whoever would see the matter here alluded to placed in a plain and convincing light should read attentively the masterly sermon of Bishop Horsley on the "Spirits in Prison," and the able and unanswerable notes appended by the late Bishop Hobart to his address on the interment of his friend and predecessor in the Episcopate of the Diocese, that estimable and lovely man Bishop Benjamin Moore.

Nayland.

From the London Courier.

EDUCATION IN PRUSSIA.

Some very extraordinary experiments are now in progress in Prussia, the result of which will be of vast importance not to that country only, but to the whole human race. Prussia can boast of possessing a far more perfectly organized and complete system of National Education than has ever existed in any country. No particular religious creed is allowed to be taught in any school; but, on particular days set apart for the purpose, the children are instructed by the clergymen of the different sects to which they belong. Their religious instruction is not, therefore, neglected. On the contrary, it is much better attended to than in England; at the same time, the intermixture of the different sects from their earliest years on a perfect footing of equality, removes all asperities, and renders religious animosities wholly unknown. The Prussian Government has, by adopting this system, completely disposed of the knotty question as to the employment of children in factories. All Prussian-born children *must* be at school from the age of seven to fourteen; so that those factories, if there be any such, that cannot be carried on without the employment of children under fourteen years of age, cannot exist in Prussia. It will be easier for us to admire than to adopt this or any similar system. Our habits are all hostile to any thing like compulsory education. M. Cousin and other intelligent observers, appear, however, to think that this is the very key-stone of the Prussian system, and that were it voluntary only, it would lose half its efficacy. Our own opinion is precisely similar.

We do not think or believe that national education will ever be placed on a sound basis, or be productive of half the advantages that might be derived from it, unless it be in some degree compulsory. It is customary in this country to describe the King of Prussia as a "despotic sovereign"—and if we mean by this that he governs on his own responsibility without any representative body sharing directly in the legislative or executive functions, there is little to object to in the phrase; but if it be meant to convey the notion that the King of Prussia may act in opposition to the general voice of the nation, nothing can be more entirely erroneous than for any body to suppose that in a country where every man is well educated, and every man is a soldier, the king can act otherwise than in accordance with the public opinion. The Prussian Government could not exist for a month if it embarked in a course of policy opposed by the nation. But there is little fear of its ever attempting any thing of the sort. Of all European countries Prussia is the one where merit, how humble soever its origin, has the best chance of making its way to high places. It is comparatively free from that abominable system of favoritism and jobbing that has always existed, and continues to exist in this country. And its *employes* in all departments are far too intelligent, and too much connected with the mass of the people, to think of doing any thing that would occasion a collision with them. Certainly, however, it will not be a little extraordinary, should the Prussians continue to rest satisfied with the indirect control they now exert over the Government, without seeking for any other participation in it than the little they derive from the provincial States. The almost uninterrupted tranquillity and prosperity Prussia has enjoyed since the peace, must no doubt be, in a considerable degree, ascribed to the excellent conduct and character of his present Majesty; but, from all that we can learn, we are not inclined to think that even his decease (an event which, we trust, is yet very distant) would materially disturb the present order of things.

Mr. Editor,—In perusing the volume for 1825 of the London Christian Guardian, I met with the following list of languages and dialects into which our liturgy has been translated; and take the liberty of sending it for insertion in the Observer, with the hope that it may be more generally known how highly our form of prayer is valued.

Yours, V.

Editions in Welsh, Irish, Hindoostanee, an edition of nearly the whole of the Prayer-book.

In Chinese, two editions of the Morning and Evening Services and Psalter; and one edition of the first and second Homilies.

In Malay, an edition of the Morning and Evening Services and Psalter.

In Malayalim, Indo-Portuguese, the whole Book of Common Prayer.

In Bullom, one of the languages of Africa, an edition of parts of the Liturgy.

In German and Dutch, French, Italian, Spanish, modern and ancient Greek and Arabic, the entire Prayer-book.—*Gambier Observer.*

Hours have wings, and fly up to the Author of time, and carry news of our usage. All our prayers cannot entreat one of them either to return or slacken his pace. The misspense of every minute is a new record against us in heaven: sure if we thought thus, we would dismiss them with better report, and not suffer them to go away empty, or laden with dangerous intelligence. How happy were it, that every hour should convey up not only the message, but the fruit of good, and stay with the Ancient of Days to speak of us before his glorious throne.—*Milton.*

HOLY WELL.

I have somewhere seen an account of a Welsh superstition, where invalids were carried to the side of a spring, and there left a certain number of hours, in order to regain their health—(so the Hindoos carry the dying man, and lay him half smothered in the holy mud of the Ganges.) They also leave them a whole night in a church—(such was also a Phenician custom, with regard to the powers of Hercules.)

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